James. 2. 14th v. Nov. 15 1914
March 6 1914
South end.

What doth it profit my brethren, though a man, say, he hath faith, & have not works — can faith save him.?

The Apo. James, found that some who heard him, and other apostles explain the doctrine of justification by faith without deeds of the law, took occasion to say, that if good works be

no part in a manner of Justifi-
cation before God — Then they
were not necessary, & they mi-
ght have Justifying faith with-
out them — & so be saved by
Ch. although they neglected
all attention to the outward
duties of love to God or their
neighbour — This idea of
practice the apostle in this
epistle undertook to condemn
& shew their fallacy. He
saith, "If a brother or Sister
be naked, & destitute of

daily food and one of you say unto them, depart in peace, be ye warmed, & filled - notwithstanding you give them not those things which are needful to the body - what doth it profit - Even so, faith if it hath not works, is dead being alone - Yea a man may say Thou hast faith, & I have works - Shew me thy faith without thy works, & I will shew thee my faith by my works - Thou believest there is one God - thou doest well

the devils also believe, and tremble - But wilt thou know, O vain man! that faith without works is dead -

Was not Abraham our Father justified by works, when he had offered up Isaac his Son upon the altar - See'st thou, how faith wrought with his works, & by works was faith made perfect - and the scripture was fulfilled wh. saith, Abraham believed God & it was imputed unto him for righteousness - & he was

called the Friend of God— Ye
see then, how that by works
a man is justified, & not by
faith only— For as the body
without the Spirit is dead,
so faith without works, is
dead also"— The apostle
in all the foregoing labors
to prove that whatever faith
any one might claim, yet
it was not saving, unless
it was holy: springing from
heart which loved God and
produced a

a series of other holy exercises: such as godly fear - reverence - prayer - profession of Christ's name - partaking of seals of the Covt, & a disposition to comply with all other known duties. He would not grant the least indulgence to a selfish wish which would permit us to live in a steady neglect of every essential duty of the gospel.

You would be allow

any faith to be living
~~a sufficient for genuine faith~~
which was not accompanied
with the act of exter-
nal obedience — Any faith
which was not accompanied
with those works just hinted, was dead.
~~(dead) it is~~ good for nothing.

And more validly
than Dan. Heny. might
have. —

Therefore he held up, in
a text, the utter absurdity of
any one saying or pretend-

ing that he had faith in
Xt. when he had no works to
~~show his faith~~ justify his pretention
~~to it~~ to it and also the absurdi-
ty of depending upon such a
faith for salvation; as there
could be nothing more
~~than~~ self-deceiving - Saith
he "What doth it profit my
brethren, though a man
say he hath faith & have
no works? Is there any
profit in it - is such an af-
fection good for any thing?
Can such a faith save him?

The absurdity of it is so clear that it deserves not an answer —

In attending further to the subject therefore it is proposed to consider

I. What is the faith professed in the text & wherein it differs from justifying faith

& II. The unprofitableness of it —

~~I [illegible] Justifying~~
Faith Professed in ye Text.
& wherein it differs fr Justifying

The faith referred to in ye text ~~Evangelistic~~ as being professed by some was a speculative knowledge of or an assent to ye truths ~~[illegible]~~ of ye Scriptures — This is properly called historical faith — A Person, Jesus of God, as revealed in ye Scriptures. A GOD subsisting in three Persons

The Father, Word, & Holy Spirit
and that these three are one
undivided essence - & he as-
sents to this as true - So
saith the Apostle St. devils
believe & tremble - "Thou be-
lievest there is one God. the
devils also believe & tremble

On this same footing of
history a person may as-
sent, that God the Word
came into this world,
& took upon him
human nature & performed
all which is related of him
in the scriptures - He may as-

sent to the doctrines of regeneration by the Holy Spirit - repentance of sin - faith - justification by faith - adoption - death - resurrection - judgt - reward & punishment - & every other revealed doctrine & truth.

He may assent to these truths, but he hears them clearly related in the Bible, & he has always been convinced the Bible is true, - it may be he is convinced from the most such as the truths of scripture fully established, & unshaken evidence.

Now, such a person thus believing the Bible - & assenting to the truths contained in it, may say he has

faith – but at the same time may have no more faith than the devils have – For they believe that Ch. has come agreeable to St. Matt 8. 29th And they cried out saying What have we to do with thee Jesus, thou Son of God? art thou come hither to torment us before the time? – The devils believed that Ch. was come, they knew the scriptures – & trembled in expectation of the torment of their final punishment – So likewise may any man be rationally convinced of the

faith of
the Scriptures & still have no
more than a historical con-
viction - or such a faith as the
devils have -

This faith differs from Justi-
fying faith in its nature
& all its effects -

This faith in its nature & it
is only the exercise of a person's
understanding - it is the judg-
ment which his understanding
forms by attending to the evi-
dences of the doctrines of scripture
Evidence strikes the mind clearly
& the conviction is, that things

evidenced as true — This leaves a persons will or choice out of question — The things which his understanding assents to, may be very disagreeable, very loathsome, & still his judgment convinces them as true — But justifying faith goes beyond the mere understanding of a person, & takes in his will or choice, He not only believes there is one God & one mediator, between God & man — & so also the other essential truths

of gospel, but his heart is delighted with God as God - he is supremely pleased with his attrs & perfections - He is pleased with Ch for what he is in himself - & what he is as mediator - He is pleased with the law of God - with what it commands & what it threatens, - He is pleased with the terms of salvn & all which he understands about the gospel.

Now the nature of this faith is materially different from

faith of the understanding only —
This faith works by love — it is
supremely delighted in the thing
believed — This is beyond the faith
of Devils — It receives Christ in
all his Offices, & it universally
has this effect, to induce persons
to submit to Christ as Authority
& ruler — Saith the apostle "This
is the victory that overcometh the
world even our faith." — The
true Justifying faith, distinguished
by the apostle, by it being the substance
of things hoped for & the evidence
of things not seen — It makes

persons
at times feel an ~~y~~ entire support
under their views
They appear so certain,
invisible things, as if they ac-
tually saw & felt those things.
But ~~t~~ historic faith, at the
same time it assents to the truth
of Christianity has no delight
in them in the ~~same~~ way
~~t~~ it disliskes, & loathes
~~t~~ objects to which it assents, &
therefore from its very nature
it is dead as to its producing
any true submission to Gt, & his
laws.

II ~~Y~~ We were to consider the

unprofitable book of this sort?
1st It is unprofitable to any
one who has it, for it makes
him no better or right in God's
sight. It has no inherent excellency in it.
If it is not right even in theory; and
~~[illegible]~~ it produces
not one act of obedience to God -
therefore it cannot profit anyone -
2 It makes a person no happier
in himself - a man's heart in
proportion to his believing things
which he disbelieves, is rendered
alarmed & made unhappy.
- He has only the comfort of deception.
3 It produces no comfort in
affliction -

to prepare not to meet death - a judgment

And finally —
when he is judged it cannot save him —

Improvement

1st We see in the light of this subject what is the faith which is most popular & prevails generally among MKD — who say they believe —

they believe there is one God.
they believe in Ch — they believe the doctrines of the Gospel in

general - But at the same time their faith does them no good - They can live without God in the world - live without calling upon him, in his instituted ways - without entering into the spirit of the doctrines of the gospel, or obeying any of its precepts truly - They are not supported under affliction by it, nor do they rejoice in the prospect of death, & the joys of eternity - But on the other hand they are full of

worldly cares - pleasures - and gratifications, & are not disposed for their sins, the sins of the world, or the love of religion - This is the most common kind of faith -

2 We see how this faith deceives its professors - they look upon it as a faith wh. the scriptures require, & which will save them when God takes away their souls -

But it is being dead - and never applying the blood of Christ to

their hearts. They take no
pleasure from it. only deceive them. The
Apo. has told us = that Ch. gave
his disciples for all iniquity, & purified
them that he might redeem unto
unto himself a peculiar people
zealous of good works. Now
all who have a faith which
does not this effect to
purify them for all iniqui-
ty - are not Ch's peculiar peo-
ple, who are zealous of good
works - Hence are deceived -
3 Do not faith any thing
else? Notwithstanding all the

believe does not our practice effectually prove that our faith is only historical? - Is it not apparent to our own consciences that our hearts - our will & choice are towards this world & are not united with our faith? & consequently, altho we say we believe still we do not do - no, not even the least part of religion, ab. in to profess it, & act uprightly outwardly? -

But some will say – by way of objection, that they had better shew their faith by their works – rather than by open profession – But without faith are not these very objections if persons who will not shew their faith any way – only as those in the text; who say in conversation they have it but give no proof –

This is all deception of the worst kind – It shews a gain saying carnal heart

Chit. 9th 1. – 26th } May 20. 1834

1 God is able to renew & sanctify
the most hardened & virulent per-
secutor of his cause whenever he
pleases. – The instance before us is a
perfect demonstration of this. –
The act which St Paul gives of
himself before his conversion is ve-
ry striking. – Says he I thank Ch
Jesus our Lord who hath enabled
me, for that he counted me faith-
ful putting me into the ministry
who was before a blasphemer
& a persecutor & injurious: but
I obtained mercy because I did it
ignorantly in unbelief. – This is
a faithful saying & worthy of all
acceptation that Ch Jesus came
into the world to save sinners of
whom I am chief. – He was

a Blasphemer ag^t God (although not ag^t ye Holy Ghost) He was a most violent persecutor - he took an active part in the Death of St Stephen & held the garments of those who slew him - he did nothing but breath out threatnings & slaughter ag^t the Chh - And not content to persecute & commit to prison at Jerusalem all whom he could lay hands on there, but his violent spirit led him to go to distant cities to carry on the same infernal work - &c - &c -

But when the Lord undertook with him, he was handled in such a sort, as he knew not how to resist - A light above the brightness of the Sun shone [he heard a voice saying Saul Saul why persecutest thou me] round about him - he fell to the earth.

So likewise, when GD undertakes to deal with the most violent opposers of his cause whom he intends to bring to

reinstate— He will throw into them
mind by the light of his Spirit,
& truth— & make them fall to the ground,
in their own view— if not bodily, yet
spiritually & mentally— They
will hear the voice of conscience ac-
cuse them & say— what disgraceful
part are you acting?

2d When a sinner af. G. becomes
really humbled & penitent, & becomes like
little children, he will want someone
to teach him, & lead by the hand.—
When Saul rose from the ground, he was
literally blind— & wished someone to
lead him— A fit emblem of a soul
which has been cast off all its
own false light— It feels humbled &
ignorant— & wishes for assistance.
Like a Mouth, it will seek
someone to open the scriptures to
it— & lead it to Ch
3 One of the first consequences of

real conversion to God is prayer.
Ch to Ananias in a vision - Arise & go into the street that is called
Straight, & enquire in the house
of Judas, for one called Saul of Tarsus. for behold he prayeth!
The new born soul will always
cry unto God - & will be heard.
The work of God in bringing
home souls to himself is sovereign
work - He takes whom he will, &
leaves whom he will. -
Those who journeyed with Saul
to Damascus saw the light from
Heaven - heard the voice which spoke
but understood not what was
said - In like manner in
a spiritual sense - when some
are convicted & brot savingly
home to God in a time of awakening; others will see the light

of truth — hear the voice of God — & be in surprise for a short time — & then soon all will subside again — they will not savingly understand any thing, or receive any lasting benefit.

Inferences —

1st — In St. Paul's case, we see, for substance what is necessary for us in order to be saved.

By nature we have just such hearts as he — & must be renewed as really, or we are lost —

God is able to do this for us —!!!—

2 Just as true as St. Paul was converted, just so true it is that the scriptures are true & all will be lost who do not believe them —

been amazed an oth companions
in sin by leaving them -? ? -
Have we drawn on ourselves any re=
proach for being saundly religious?
has any been convicted of pow=
er of religion from our example? -
Has any been disposed to perse=
cute us for living godly lives? -
have we made the enemies of religion
really offended at our solemn & serious
exhortations -? ——
Have we been willing to do any
thing & take up any cross to shew
our sincerity in religion -! have
we got about world? - &c —

July 22 1864

Act. 13th — From the 5th to the 33rd v.

From this portion of history the following observations present themselves for our consideration & improvement viz:

1st — It is the duty of Pastors & Churches of Chhs frequently to hold seasons of fasting & prayer for devotional purposes — The glory of God, & their own edification —

This practice was adopted by the Ppl & teachers at Antioch, where the first gentile chh was established and afterwards was called the Mother chh among the gentiles. It is said there were at Antioch certain Ppts and teachers — Besides the common pastors who gave themselves to the work of the ministry there were Ppts ~~[illegible]~~ who stood nearest in rank

to the Apostles – & seemed to have
the special direction of the conduct
of the Chh – in connection with
preaching constantly – Five of these
are Named – viz – Barnabas, Si=
meon – Lucius – Manaen & men
Saul – While these inspired
were engaged in their ministerial
duty, it is said they fasted – with=
out mentioning any special oc=
casion for it whatever – leaving
it as a simple fact, which took
place in the common course of their
duty – & one which was adopted on
common principles, for the glory of
God & their own edification –
And if this practice was introduc=
ed into the first gentile Chh while
in its most pure state – & under
the direction of inspired teachers
we may well consider it as an
example which carries weight with

& set before others their duty to
do likewise — Some are strongly
of opinion, that there is no propriety
in fasting & praying merely for devo-
tion. They think they are under no o-
bligation to fast & pray, unless it be
upon some extraordinary occasion, such
as
Wars, famine — pestilence — earthquakes
or upon some special occasion undertaking
storms, or some special calamity.
But all such persons must have but
very faint & slight conceptions of their
own sinfulness — & temptations they
are exposed to, or their own weakness.
He who thinks there is no necessity
for fasting & prayer on acct of his own sin-
fulness must be unacquainted with
the deceitfulness of his own heart —
He cannot feel the temptations to
which he is exposed from the world, the
flesh, & Satan — & surely must be
unacquainted with his own weak-
ness — & consequently must be in
a state very unlike to that of a

real Christian — But every sincere
Christian who feels the plague of
indwelling sin — who dreads the
temptations which surround him
every moment — & realizes his
own weakness, will feel it a spe-
cial duty & unspeakable privilege
that he may frequently set apart
seasons of fasting & prayer — to
confess his sins before G. to mourn
for them — & resolve in divine stre-
ngth against them — to pray to be
delivered fr temptation — and
strengthened to endure every con-
flict with sin, & overcome thro'
the blood of the cross —
Such will be the tenor of our Savr
exhortation to his disciples, to
watch & pray, lest they enter in-
to temptation — & again "What
I say unto you, I say unto all
watch — Such persons will
[illegible]

seen the good effects of these devout seasons of prayer — They will find that in proportion to their walking with God & living near to him, they will be quiet & happy in their own souls They will endure all changes in this world unspeakably better & be enabled to glorify God more in every thing — No doubt the first christians who received this honorable title first at Antioch found these blessed effects of their fasting & praying —

2dly We are taught fr. this history under an eye When it is God is most inclined to teach us our duty & dispose us to do it — viz — When we draw near to him in the holy duties of fasting &

Prayer. — At the very time when the Pts & Brethren of Ch. Ch at Antioch were engaged in this duty - then the Holy Ghost said expressly to them Seperate me Barnabas & Saul for the work whereunto I have called them —

These two Pts had but just returned to Jerusalem, whither they had been sent with a contribution ~~with a contribution~~ for the help of the poor - & now ~~nothing is said~~ [illegible] among Gentiles — meantime none had had a special commission for this purpose - Now the Holy Ghost at this season of prayer, calls ~~upon the Pts to send them~~ nothing is said by the Ch. or Pts of sending missionaries among the Gentiles untill this season of prayer. Here, they are admonished expressly of their duty, & the Holy Ghost [illegible]

them separate me Barnebas &
Saul - for the work whereunto I
have called them — Saul, and
Barnabas had preached six or seven
years before this - & seemed to con-
fine their labors principally to the
Jews ~~till this time~~ But now
their proper field of labor was point-
ed out to them — & they were wil-
ling to engage immediately in
their mission — & likewise in
gen^l when the child^n of God are
engaged in drawing near to God - in
prayer & humble themselves before
him - then he manifests himself to
them - comforts them answers their
prayers & points out to them their
duty, & quickens them in ^l dispo-
sition of it — When Daniel set his
face unto ^t Lord his God - to con-
fess his sins & ^t sins of his people
& to do it with fasting & prayer
while he was yet speaking and

confessing his sin, the man Gabriel touched him about the time of the evening sacrifice, & told him he had come to give him skill & understanding concerning the prosperity of Zion & his duty - & tells him particularly at the begining of his supplication &c. and he came forth from God, to go to him to teach him these things - Hezekiah - David - Elijah, Moses, Isaiah, Jeremiah, The Apostles & Pets, all afford instances of prayer, in which when engaged in this duty, God who hears prayer, taught them what he would have them to do - At the day of Pentecost, the apostles were together fasting & praying - & the Spirit Descended upon them & taught them their duty - & in all cases since - when the children of God sincerely fast & pray & desire to be instructed in their duty, & to have their future paths made

to them for T. glory & their own spiritual good they will be heard - & are inclined to do their duty & go on their way rejoicing.

3dly - We have a fair example of the manner in wh. missionaries ought to be sent to preach T. gospel (viz) by particular fasting & prayer for this purpose - when they had fasted & prayed, & laid their hands on them, they sent them away.

The undertaking is of infinite importance - How solemn is that message wh. is to be a savour of life unto life - or death unto death to thousands! How must do those who carry this message need divine help! - they are altogether insufficient of themselves to do any good - but all their strength & success must depend upon God's Holy Spirit - How suitable & necessary then, to pray earnestly for this

spirit to accompany them & make their ministrations powerful & effectual —?—

4thly We have before us the success which attended this first missionary attempt among the Heathens — especially in the conversion of Sergius Paulus the Governor of Cyprus — The circumstances of this event are very touching. — Cyprus was an Island in the Mediterranean sea — & devoted to the most infamous, wickedness & idolatries — It was noted for two temples of Venus — one at each end of the Island — When the apostles Barnabas & Saul, reached at Salamis — & preached in the Synagogues of the Jews, it seemed only as an introduction to their going to Paphos the capital — Here the governor sent for them, & wished to hear the word of God — They accordingly made their a

preacht & preached — But here one
of Satan's boldest Servants, a Sorce-
er, a false Prt, a Jew — undertook
to withstand the apostles & turn a-
way the Deputy fr. the faith — His at-
tempt was to withstand the truths of
the gospel & disprove their authen-
ticity by tricks & magical arts
like the magicians of Egypt —
But Paul being filled with the
Holy Ghost fixed his eyes up-
on him & addressed him —
O full of all subtilty — & all mis-
chief, thou child of the Devil, thou ene-
my of all righteousness, wilt thou not
cease to pervert the right ways of the Lord —
& Now Behold the hand of the Lord is upon
thee & thou shalt be blind & not see the sun for
a season — immediately this took
place — His eyes became as blind as
his mind had been — & caught
some one to lead him — The
Governor seeing this miracle to ge-
ther with hearing the gospel was

astonished & savingly converted
This teaches perfectly able God is, to
counteract the power & devices of Satan
when he pleases - & make his oppo-
sition a means of exhibiting his
own truth & more strikingly —

Improvement

From these hints let us
learn the duty of fasting & pray
er —

If we wish for direction at
any time we are to look for it
in this way —

Let us see the necessity of praying
for missionaries — & the
success of the gospel - while Sa-
tan's kingdom is destroyed &
Christ's extends to the ends of
the Earth —

In hearing the truths of gospel
explained & enforced again — ~~with~~
whether by a new teacher, or
~~by some other preacher~~
an old one, it matters not —
Directly after the matter of
Circumcision was condemned, & all
things settled, The two brethren
from Jerusm — Judas & Silas
rose up, & preached.
Ver 32 And Judas & Silas,
being Pht also themselves, ex-
horted the brethren with many
words & confirmed them. —
It is very plain, that before the
assembly, were broken up, which
convened for the purpose of
hearing the letter fr. Jerusalem,
These two Pht that it a good
opportunity to establish the
minds of the brethren in the gr.
truths of the gospel — accordingly
exhorted them in many words.
And in these words they confir-

& brethren in ye faith & fellowship
of ye gospel: Not a word is here
sd about laying hands on them
& pronouncing them perfect chris-
tians, or any thing like it.
Not a word is sd, about confir-
mation being ye completion
of baptism, or any thing like
this. The plain meaning of
Luke is, that these two Apostles
Jews, exhorted ye brethren
in many words to continue
in the truths of ye gospel they
had already received & not be
led away with false notions
of religion but there come fr
whom they might & thereby
confirmed & established their
minds in the truth. & this
was confirmation. — St Paul
after this went & visited the
churches & confirmed them. (i.e.)
by preaching to them again and

exhorting them to continue in
the truths already received & shew
them the solid reasons they had
then to continue, confirmed them
& established them more & more — and
nothing is so about his Lords work
hands — This seems a mere fragment
of imposition to delude the ignorant —
Do we know a genuine instance
of that affectionate concern for the
success, and edification of the
Ch. Ch. is common to all christians
& especially to christian teachers who
have been instrumental, in converting
souls & settling chhs — How soon
after
Paul & Barnabas ~~after they~~
had tarried in Antioch, teaching
& preaching the word, with many
other Paul & to Barnabas
Let us go, again & visit our
brethren, in every city, where
we have preached the word of the
Lord, & see how they do — (he wished to know how they persevered)
A parent, who has settled his

children at a distance from him, and returned home again - after a space of time will have a longing desire to visit them, & see whether they are in health - what business they are pursuing - and what success attends them. - So this apostle - we wished to see how those flourished in religion whom he had settled in a Church state. Whether they were alive in the graces of the spirit - whether they exerted themselves to grow in religious knowledge & experience - & whether their Church increased in numbers & purity - These things lay very near his heart. He wished to know how they were - & accordingly determined to go & see -

a like concern is in all the people of God, they wish to know how their brethren do at a distance - the success & edification of the Church lies near their hearts - They love Zion & feel disposed to say with the Psalmist Let my right hand forget &c &c -

Improvement

We have been

From the several things

under consideration - we may

learn 1st - Never to follow any doc-

trine, which leads to immorality

in practice, however plausibly

it may be supported by any

teacher whatever - such a doc-

trine may be certain never come

from the fountain of truth, but

the fountain of falsehood -

Again Let us never follow a

man who does not draw his

maxims fr. the scriptures & is

willing to be tried & judged

by the scriptures -

2 Let us realize that the gos-

pel requires nothing of us

but what is necessary to

our own happiness - and

how unreasonable is it to

complain of this? —

3 Do we feel that refresh-
ment wh. is common for
a people of God in being
established in the truth?
Do we love confirmation
in holiness — if so we are
Christians indeed —

Do we pray in prosperity
for Zion & long to
know how the Kdm pros-
pers —? —

Oct^r 14 - 1801 -

Deliv^d -

Acts, 16 — From the 5th to the 16v.

The portion of history which preceded this note read, closed with relating St Paul's design of visiting the chhs. which he had planted in his first missionary tour — And particularly mentioned his passing through Syria & Cilicia, confirming the chhs as they went, taking Silas with him, & — A relation of the progress of this visiting design, is contained, in the first part of the history now before us — & a new field of labor described in the latter — From the whole the following things are selected for our improvement

1st We are taught in a very forcible manner the accommodating spirit of christianity to the weaknesses of

of real believers in unessential
things — This is manifested in
St. Paul's conduct in circumcising
Timothy — in order to make
him acceptable to the Jewish con-
verts & others which dwelt in those parts
where he proposed to visit — The w^d is this.
As Paul & Silas came to Der-
be & Lystra Behold a cer-
tain disciple was there named Ti-
mothus — the son of a certain
woman who was a Jewess and
believed — But his Father was
a Greek — who was well reported
of by the brethren — who were at Lys-
tra & Iconium — Him would
Paul have to go forth with him
& took & circumcised him
because of the Jews wh. were in
those quarters: for they all
knew that his father was a
Greek. — But this conduct must

appear very extraordinary & inconsistent in the eyes of some, who understand not the accommodating spirit of christianity — for it happens just after this apostle had received a decree fr. the apostles & Brethren at Jerusm that it was not necessary for Gentile converts to be circumcised & keep the law of Moses — & this conduct seems to be in favr of that decree — The truth was, After Christ came & fulfilled the ceremonial law, that whole system of rites & shadows, was at an end — But while as the Jewish rites were national — & the people at large had been born & brought up in the use of them; it would have been too great a shock to their minds & prejudices, to be told in a word — that the whole were cancelled & abolished forever — and had the apostles in the first instance attacked these rites, & made it appear

tial to salv^n, to abandon them wholly
the consequence probably would
have been, to prejudice every Jew a-
gainst them & shut up their ears at
ing the gospel at all.
& St. Paul knew this would be
case, with the Jews scattered, in the
provinces where he was going to
visit - His practice therefore was,
(like his brethren before him) to
pass over at first unessential things
& let them alone untill the hearts of
people were fully renewed, & then
as they grew in knowledge & grace
they would bear to have their idols taken
from them, & conform their lives strict-
ly to gospel rules - St. Paul knew
that it was not essential to salv^n to
be circumcised, or not circumcised -
& if inveterate prejudice in favor
of this rite would be alarmed and
prevent the hearing of the gospel preached
by one who was a gentile & had not

submitted to this institute he did not
hesitate a moment what duty was in
this case - but unmediately Timothy im-
mediately, in order to meet this pre-
judice of the Jews & prepare the way for
Timothy to apply the truths of the gospel
to their hearts with more force -
this was his design in doing what he
did - & Hence we can see that in the
accommodating spirit of Christianity
to the weakness of Mankind in unessen-
tial things - There is a very great
latitude to be indulged to the preju-
dices of people whose conduct is form-
ed by the best light they have -
If persons have been brought up
under the forms of almost any sect
in religion they will adhere to those
forms, & think them the best, & only
correct - & if they become truly
pious under those forms, they do
not always change them - but
adhere to them still, in most instan-
ces - and in all cases, where out-

ward forms are not immoral, We are not to denounce them as no christians, but their forms differ &c. &c. — &c —

2d We may observe that the bestowment of the gospel with its privileges is the peculiar gift of God, in a sovereign way — both to nations, societies & individuals — St Paul & Silas pursued their course in visiting the chhs — It is said they were forbidden of the Holy Ghost to preach the word in Asia: & after they were come to Mysia, they essayed to go into Bithynia: but the Spirit suffered them not — and passing by Mysia they came down to Troas. And here a vision appeared to Paul in the night — There stood a man of Macedonia, & prayed him saying come over into Macedonia & help us — For after he had seen the vision immediately we

endeavoured to go into Macedonia accordingly gathering that the Lord had called us to preach the gospel unto them.
From this it appears that these two servants of Christ could not go whither their own judgment led them. but were guided wholly by the Holy Spirit to go to Macedonia. God is pleased to send his gospel to one nation & not another — to one society and not another, & to one person & not another — This is a sovereign gift —
These disciples, Paul & Silas, endeavoured to preach the word in Asia, but were forbidden by the Holy Ghost — they could not — Then they tried to go into Bithynia but were hindered in the same way. and then they came down to Troy, & probably expected to tarry here & preach — but they could not. A man in vision is sent for.

Macedonia to invite them thither.
Here the Lord had work for them.
~~to do~~ But there can be nothing
more plain than that the gift of
gospel light & its privileges are the
sovereign gifts of God to those who
enjoy them — & Hence what in-
finite obligation lies upon such
as receive these gifts to improve
them for the glory of the giver —?

Further — At this day we are
not to expect visions & immed-
iate suggestions of the Holy Spirit
as formerly, but are to be guided
by openings of divine providence
& our best judgt — In attempt-
ing to spread the gospel, we are
not to conclude, we are forbid to
carry it to any nation, except
where it is impossible. Either by
their rejecting it, or unfav-

mountable obstructions wh.
rise in any way — These are clear
pointings of divine providence
that the Gospel is not sent as yet
to such places — but wherever
it is possible this divine light
ought to be sent ——

3d We may notice that serious
among all nations
people who are any way thoughtful
of their duty will always regard the
Sabbath & attend places of public
worship where prayer is wont to
be made — After Paul & Silas
had arrived at Philippi, a chief
a few days
city in Macedonia — & tarried there
till the Sabbath they went out of the
city by a river-side; where prayer
was wont to be made — & there sat
down & spake unto the women
wh. resorted thither — In this
Idolatrous gentile city there were
some seriously disposed people
who used to regard the Sabbath & join

in Social prayer – For this purpose
they built them a place (an house
for prayer –) (these were all within the city) but
it was built out of the city by a
river side where they might be
retired fr. the noise & interruption
of the city – Here they retired on the sab-
bath – and to this little society Paul
& Silas introduced themselves to preach to
them Ch. & the gospel the brighter dis-
pensation – This instance plainly teach-
es that devout people, who are not
hardened in sin, & have any remains
of light & conscience will regard the sabbath
& will attend where prayer is common-
ly made – Their inclinations carry
them thither – Shew us persons who
regard not the sabbath, & you shew us
persons, who are stupified with their
sins, & generally brutish in their morals.
They pray not, nor regard the God in
whom they live – principally But again, who
are those who composed this praying
society by the river side? They were
principally women who resorted thi-
ther.

However strange it may seem, yet is a truth that there many more serious minds of this half of Mkd than the other — Why the sovereign grace of God should so order, is not for us to say. But it ought to operate, to excite the attention of the other sex, to their sal- they do not need salv- for their souls as much, as their companions, their sisters & daughters — ? It seems while this Society of praying women were here collected by the meeting (the men were in the city, engaged in their business, amusements, or idleness — what a contrast — One seeking, the other Hrs. — and this leads us to observe in the 4th place that when persons meet for prayer & engage in it sincerely, they will be heard & answered — To this little society of praying people Paul & Silas introduced them. to preach Ch & the way of salv- — God sent them

ine to answer their prayers—
what an encouragement to praying
people— Paul & Silas must not go to
Asia or Bythinea, or Mysia— but
they must come straight to this
praying society, & teach them
the way of Eternal life— So God
will regard all who seek him
in earnest— he will alter circum-
stances, but he will hear the pray-
ers of those who seek him, & grant
all their proper desires—

The success here was immedi-
ate— a certain woman by name Lydi-
a, a merchant of the city of Thy-
atira who worshipped God, heard
them— & the Lord opened her heart
to attend to the gospel— & was con-
verted— & baptized with all her
household straightway— probably
~~[illegible]~~ others were converted at the
same time, but only this instance
is mentioned as the most striking, & no-
ticeable—

Improvement —

1st. We are taught from the foregoing to practice that accommodating spirit of the gospel in all unessential things — in order to do good, to others. We are to become all things to all men, in trifles, wherein there is no immorality — but not give up any positive duty, wh. is essential to salv.n —

2 Let us think of the infinite obligations under wh. we are laid, by the sovereign grace of God, in sending the gospel to us, — instead of multitudes who are perishing in sin? God may have sent this gospel for the sake of some — but can we endure the idea not to be of the number? — Shall eternal life be sent to our doors & we not partake of it? —

3 Let us attend when prayer is wont to be made—

4 When we have tasted of the salvation of the gospel Let us obey like Lydia—

May 20th 1864

May 7, 1861

Heb. from the 2d to 4th inclusive of
the 4th Chapter. —

1st One of the first things wh.
a soul newly born into t. Kdm
of God wishes to do, is to urge an
entreat others to come in also —
Directly after our historian had fi-
nished his acct of S. conversion of
Saul — he proceeded to mention t.
consequences wh. succeeded — & t. 1st
was that Straightway, he preached Ch.
in t. Synagogues that he is t. Son
of God. — The spirit of true religion
is t. most benevolent spirit — it is a warm
emotion of t. heart, desiring & wish-
ing, t. holy felicity of all rational
Being — No sooner does a soul
become acquainted with this spirit
than it wishes all to come & taste
of t same happiness wh. it enjoys.
It says with t. Psalmist, O taste & see

that ye Lord is good — It says with Moses to Hobab. Come thou with us, & we will do thee good — We wish, & intreat you to taste & see the Lord is gracious — Taste with us ye corn of Hr, ye bread of eternal life, & drink of ye joys of salvr — O come and be abundantly satisfied with ye fatness of Gds house, & drink of the river of his pleasures —

Some think religion a contracted thing — &c. But infinitely different fr this —

Every saint, on the new discoveries of ye beauty of religion has its tongue loosed & feels as if it must speak. Says ye wise, Come & hear all ye that fear = God — & I will declare what he hath done for my soul — (Psm 66-16) —

It feels as if it could convince & persuade all rational beings, how excellent & delightful religion is — & how glorious, & excellent is Gd Jesus — he appears in all his offices & character ten thousand times — & — & every way suited to ye necessities of ye soul —

To them that believe, Ch. is precious (1 P. 1. Apos. Peter) On this acct. new converts are commonly greatly carried out in views of the excellency, office, & glory of Ch. Jesus — The first thing Paul began to preach, — in order to convince them was, that Ch was the Son of God. Ch. divinity was the first thing to be established, in the scheme of the gospel — He could see him to be divine, in the representations of all the scriptures — and seemed to think if he could but convince his brethren of this doctrine he should gain their salvation — In the same manner, Ch appears divine in the eyes of all his true disciples, and in him all their hopes centre. &c —

He is the way — the truth — & the life —

2dly It is amazing — convicting — and provoking to the enemies of religion to have their most zealous, and established friends turn directly about & confess their sins & folly, & zealously exhort them to turn about also —

It is truely told after mention-
ing Paul's preaching Ch. in ye Syna-
gogues, that all that heard him
were amazed & &c.; is not this he
that destroyed them, which called
on this name in Jerusalem, & came
hither for that intent, that he might
bring them bound unto ye Chief Priests.
They were amazed, to see a man,
a dear friend of their's, in their Op-
sition to Christianity, converted en-
tirely about from his persecuting spirit,
& now, as zealously preaching up,
& supporting ye cause of Ch. as be-
fore he had destroyed it -
To see such a change in him as-
tonished them, as a thing unaccount-
able, & every way extraordinary. - They doubt-
less stigmatized him as a fool-mad
man, or enthusiast - It is not
likely, they knew even ye Theory of
being born of ye Spirit - or what it
was to be turned fr. darkness to light &

from the power of sin & Satan, unto God.
& hence, probably, could give no ra-
tional acct — or solution of this strange
event — So now, how often is it the
case, that when some careless, pro-
fane, or abandoned person, is seriously
convicted of his sins — & is savingly re-
newed, that his old connections cry
out he is distracted; he is beside him-
self — he has turned to be a melan-
choly enthusiast — they pity him —
He has given up all comforts of life —
he has turned hypocrite &c — They
are amazed &c — Some who are op-
posed in heart to all real religion may
stigmatize the new convert with those
reproaches, through real ignorance of
the nature of Christianity — for it must
be confessed that amidst a christian land,
many in the higher, some in the middle —
& more in the lower classes of citizens
who so entirely shut out all religion
from their conversation & thots, that
they do not know even the theory of

born of the Spirit — & when any one of their number happens to be taken they do not know what to call it — only insanity or melancholy, or something of the kind — But there are also very many of all sects who do know better but pretend ignorance, & call out enthusiasm — blind zeal — & melancholy merely to justify themselves — & keep themselves in countenance, in their neglect of all religion — For they know, the moment they admit the truth of religion — & the reality of a person being renewed by the spirit they condemn themselves, & prove they are in a deplorable condition!! this they dare not to feel — & they get away from it, in the best way they can — & keep their consciences still. But if the new convert persists in his new discoveries of the beauty of religion, & in a sound manner — he will do more to convict his old companions in sin of their danger & folly, than any

other [illegible] whatever – for he can declare to them his own experience & positive knowledge of religion, and this commonly is very convicting –

St Paul it is added, in the conversion increased in strength, in proportion to the amazement which he excited among his old friends the Jews – & confounded them who dwelt at Damascus proving that Jesus of Nazareth was very Christ

He doubtless proved by irresistible arguments that Jesus was very Christ – But most powerfully from his own experience of the power on his heart – This impressed conviction – So when they were confounded they did not know what to say –

A new convert can say to his old friends in sin, I know the bitterness of your course I have been in it – I have seen the danger of it – & its folly – But now I have to declare, that religion contains all which is worth possessing in this world or the

next — Whereas I was once blind
now I see — this is very impressive.
But in the next place this
kind of preaching or exhortation
from an old companion in sin
is apt to be provoking — if the
spirit of G. does not set it home
on the conscience & heart, it will
commonly provoke & stir up the
greatest malice & revenge — It
is so of Saul after many days were
fulfilled, in preaching & exhorting
so faithfully as he did — the Jews took
counsel to kill him. They lay
wait, & watched at the gates of the city
night & day to seize upon him
But the Lord delivered them out of their hands
& kill him — In like manner,
the pure spirit of benevolence
will often make a new convert
hated, & excite such a spirit of
malice, as even to wish him dead.
But he is immortal till his work is done —
3 We see how hard it is even for
the people of God, to arrive into their

fellowship. One who has been a no-
ted persecutor & reviler of sacred things.
When Saul had returned to Jerusalem
fr. Damascus he essayed to join
himself to Disciples: But they were
all afraid of him - & believed not that
he was a disciple - But at length
Barnabas took him & brot him to
the Apostles & declared to them the
whole circumstances of his conver-
sion, & his preaching boldly at Da-
mascus in the name of the Lord Jesus -
They then received him cheerfully -
Those who have been great opposers
ought to give strong evidence of their
real change of heart, & sincerity
in the cause of religion, in order to re-
lieve the fears of the brethren, & to put
them into a condition to do good
in the Ch. & glorify God - And this
they are willing to do, if they are
sincere & hearty in the cause - St
Paul was willing to do every thing

to prove his sincerity — He immediately preached Ch in Jerusalem where he had carried on his most bitter persecutions — How mortifying must this have been? — To stand up in a congregation at Jerusalem, & confess his sins & blasphemy, & his present attachment to the friends of Stephen whom he had murdered — Yet he was willing to go through any mortification to manifest the reality of conversion, & his desire to glorify GOD, & save men's souls —

Here likewise his old friends tried to kill him, but he escaped them & went to Cesarea, & from thence to Tarsus —

4thly After a scene of persecutions, the Ch. generally enjoys a calm & increase — After this first persecution at Jerusalem

it is S^t. Chh. had rest throughout all Judea & Galilee & Samaria, & were edified - & walking in t. fear of t. Lord & in t. comfort of t. Holy Ghost — were multiplied.
Sanctified afflictions, are t. greatest blessings - when t. people of G. are distressed any way, they are commonly stirred up to call upon him, & come near to them - t. consequence is they increase in the graces of t. Spirit - & often revivals in religion spring up.
&c &c — Two revivals sprung up from miracles wrought by Peter -

Improvement

1 Like S^t. Paul have we had a benevolent spirit of religion & felt disposed to preach to others as we have had opportunity and exhort all to come to Ch^t: from selfish ourselves, have we invited our friends to taste - &c — 2^dly Have we

Oct 7 1864

Detail

any to request
After a rule
I order upon their
a question and
answer, in a

Acts 15 From the 22d v. at Jerem—

In the first part of this chapter we have an acct of an heresy which sprung up in the chh at Antioch. Likewise the method which was adopted to counteract it. The chh, together with Barnabas and Paul, concluded to refer the question containing the heresy, to the decision of the apostles & Elders at Jerus. Accordingly they wrote a letter to them stating their difficulty & request, and sent the letter by Barnabas & Paul. The apostles & Elders immediately convened for the purpose of attending to the request of their brethren. After a full discussion they made up their minds upon the question and returned their answer, in a

a letter to add at Antioch &c.
they sent by Barnabas & Paul
together with Judas & Silas,
chief men in the Ch. at Jeru-
salem - From this letter wh.
has now been read & imme-
diately succeeded the
following observations are
illustrated & supported -

1st That heresies in the Christian
Ch. never spring for a good foun-
dation - But always from a bad
one - either ignorance, self wor-
ship, or blind zeal - & not un-
commonly from all these toge-
ther - The apostles & Elders
at Jerusalem disclaim all hand
in the false doctrine propagated by
some of the brethren who went out
from them - They say - We have
heard that certain wh. went
out from us, have troubled you with

word, subverting your souls, say-
ing, ye must be circumcised, & keep
the Law, to whom we gave no such
command — These Judaizing
teachers doubtless pretended that
they were authorized to preach this
doctrine, for the chh. at Jerusm
& by this pretense imposed upon
the brethren at Antioch — & subvert-
ed their souls — Whereas, it appears
that they broached this new doc-
trine for their own ignorance, or
party zeal — or rash adherance
to Judaism — Such rash pre-
tenders have more or less always
infested the christian chh —
The false Pts all pretended that
the Lord sent them — although the
Lord declared he had not sent them.
They would say, Thus saith the
Lord although the Lord had not
spoken — Specially by them —
In the last times, many
false Pts went out into the world

These all pretended to be led by
the Spirit — They caused division
& went from place to place to draw
away disciples after them, pre-
tending to be reformers, & preaching
up all temperate sober piety —
They would be tried by no law
except their own spirit — This
rash & perverse conduct led the
apostle John to exhort his be-
loved to try the Spirits, & see
whether they were of God — bec. ma-
ny false Profts had gone out
into the world — The Spirit wh.
any one pretends to be governed
by must be tried by the word of God,
& if it departs from this, it is cer-
tainly a false Spirit — & such
pretenders to new light ought to
be treated as wolves in sheeps cloth-
ing — Many in our day pretend
to new light, new prophecies, and
a new order of things, in which the
world is to be regenerated & made
happy — and will to overturn all

the sober principles of religion & social order - but Jr. whence came these reformers? Were they sent of God - do they draw their maxims Jr. the bible - by no means, but Jr. their own enlightened understandings - Will they be tried by the word of God - ? surely no - These then are false teachers, and wolves in sheep's clothing - False doctrines always arise, Jr. the ignorance or vileness of the human heart - they begin & end in selfishness. -

2dly We may observe that the gospel requires of its professors nothing but what is necessary to their felicity - The apostles & Elders at Jerusm gave their opinion decidedly on the question referred to them, that it was not necessary for believers to keep the ceremonial law - but only to be holy in their practice - this was a

necessary — Say they — It seemed good to the Holy Ghost, & to us to lay upon you no greater burden than these necessary things — viz That ye abstain fr meats offered to idols, & fr blood, & fr things strangled, & fr fornication — These abstinences were all necessary to their moral purity or holiness — Being vitally united in spirit to Christ & obeying him, & refraining fr evil practices was all the burden laid upon them wch was necessary to salvation — and fr wch it is abundantly clear that the gospel requires nothing fr its professors but what is necessary to their felicity — The whole Law is contained in two points, to love God with all the heart, & our neighbor as ourselves — & surely this is necessary to salvation —

The love of God, is the root out of wch springs all other graces — Were this in exercise, towards God, and towards the neighbor

we should be perfectly happy and we never can be till this is the case — One evil that, will pollute our hearts & damp our joys — & much more, when evil thoughts are carried out into open conduct — Not one sin is forbidden, but what is necessary to be removed in order to make it soul happy — Not one duty is to be taken up, but what is necessary to purify the heart — not one requirement is made in the whole gospel, unnecessarily — The soul cannot be so happy without obeying God's precepts, as it can with & consequently they are necessary to be obeyed — Submission like Christ under trials makes the soul happy — but peevishness doubles misery — Every thing is required, but necessary — & nothing else — &c &c

3 Oct We may notice the solid satisfaction the mind enjoys upon being completely satisfied, in putting down all

truths wh. have been dim beams —
When S. Peter & James &c. &c. ad-
dressed at Antioch &c. a whole multi-
titude of the disciples came toge-
ther to receive it — & when they
had read it they rejoiced for the
consolation — They were filled with
an holy joy in being perfectly esta-
blished in truth. How great joy
have the disciples now in hearing
the word of God — ? they can see
every great Spiritual of Salvation, de-
lineated so plainly, as to leave not
a doubt of their being correct.
And however violently they may
be attacked by false teachers, and
their brightness eclipsed for a
moment, yet very soon they
appear again in their genuine
Lustre & fill them with con-
solation —

4thly We have clearly set be-
fore us wherein consists the doc-
trine of conformation. Viz

call upon his name & make
known his deeds among the
people — Sing Psalms to
him & talk of all his won-
derous works — Glory ye in
his holy name — & add
Let the heart of them rejoice
that seek the Lord — seek ye
the Lord & his strength seek
his face continually — Oh ye seed of
Israel his servant Oh ye Children of
Jacob his chosen ones — He is the
Lord our God his judgments are in all the
earth — Give unto the Lord ye kin-
dreds of the people give unto the
Lord glory & strength — give
unto the Lord the glory due unto
his name — bring an offering
& come before him — worship
the Lord in the beauty of holi-
ness — fear before him all ye
earth — Let the heavens be glad

& let all the earth rejoice, & let men say among the nations the Lord reigneth — Let the sea roar, & the fulness thereof & let the fields rejoice & all that is therein — O give thanks unto the Lord for he is good, for his mercy endureth for ever — In the frame of mind, & in words like these it becomes us to celebrate God's praise, publickly this day — — But — fully 2dly In order to express our sense of God's goodness we ought to do it privately, by alms, in our families, & by ourselves alone — When we have united with a great body of the people, to give

thank & bless for the
mercies & gifts of
God by Jesus Christ
we retire for public worship
to refresh our bodies with the
fruits of his earth & gifts &
wish we may be with the Lord
in Glory God at our table, &
thank for his mercies
Then at each head of a fa-
mily ask a blessing &
give thanks & pray God for
his goodness & his family in
their prayers & not to omit
neither family nor
to join & say Lord
we render unto Lord for all
his benefits towards us
We will pay our vows unto
Lord with one heart & voice
This will shew that we
feel thankful for our fami-
ly mercies — How pleasing
in the sight of God, would it be

In hearing the truths of the gospel explained & enforced again — either whether by a new teacher, or an old one, it matters not —
Directly after the matter of circumcision was condemned & all things settled, the two brethren from Jerusalem — Judas & Silas, rose up, & preached. Acts 15. And Judas & Silas, being Pts also themselves, exhorted the brethren with many words & confirmed them. — Acts 15.
It is very plain, that before the assembly were broken up, which convened for the purpose of hearing Peter & Jerusalem, these two Pts had a good opportunity to establish the minds of the brethren in the truths of the gospel — accordingly exhorted them in many words. And in these words they con-

t. brethren in t. faith & fellowship
of t. gospel: Not a word is here
sd. about laying hands on them
& pronouncing them perfect chris-
tians, or any thing like it.
Not a word is sd, about confir-
mation being t. completion
of baptism, or any thing like
this. The plain meaning of
Luke is, that these two Ap.s St.
James, exhorted t. brethren
in many words to continue
in the truths of gospel they
had already received & not be
led away with false notions
of religion. Let them come fr
whom they might. & hereby
they confirmed & established their
minds in the truth. & this
was confirmation. — St. Paul
after this went & visited the
chh.s & confirmed them. (i.e.)
by preaching to them again and

exhorting them to continue in
the truths already received & shew-
them the solid reasons they had
then to continue, confirmed them
& established them more & more — and
nothing is to the point in his hands — This seems a mere figment
of imposition to delude the ignorant.
2 We have a genuine instance
of that affectionate concern for the
success, and edification of the
chh. which is common to all christians
& especially to christian teachers who
have been instrumental, in convert-
ing souls & settling chhs — It is to
after Paul & Barnabas had tarried in Antioch, teach-
ing & preaching the word, with ma-
ny other Paul & to Barnabas
Let us go again & visit our
brethren, in every city, where
we have preached the word of the
Lord, & see how they do — (he wished to know how they persevered —)
A parent, who has settled his

child: at a distance fr him and
retired home again - after a
space of time wife have a long-
ing desire to visit them & see
whether they are in health - what
business they are pursuing - and
what success attends them. -
So this apostle - wished to see how those
flourished in religion whom he had visited
in a Church state. Whether they were
alive in the graces of the spirit - whether
they excited themselves to grow in re-
ligious knowledge & experience -
& whether their Chh increased in
numbers & purity - These things
lay very near his heart. He wished to
know how they were - & accordingly
determined to go & see -
a like concern is in all the people
of God. They wish to know how
their brethren do at a distance -
the success & edification of Chh lies
near their hearts - They love Zion
& feel disposed to say with the Psalmist
Let my right hand forget &c &c -

Contemplation

We have been

From the several things

under consideration - we may

learn

1st - Never to follow any doc-

trine, which leads to immorality

in practice, however plausibly

it may be supported by any

teacher whatever - such a doc-

trine may be certain never come

from the fountain of truth, but

the fountain of falsehood -

Again Let us never follow a

man who does not draw his

maxims fr. the scriptures & is

willing to be tried & judged

by the scriptures -

2 Let us realize that the gos-

pel requires nothing of us

but what is necessary to

our own happiness - and

how unreasonable is it to

complain of this ?—

3 Do we feel that refresh-
ment wh. is common to
2 people of God in being
established in the truth ?
Do we love confirmation
in holiness — if so we are
christian indeed —

Do we rejoice in Prof-
fessing Zion & long to
know how Wm profess
ors — ? —

Ephes. 2. 12. 12.v } Feby 8. 1867.
Hotel London

That at that time ye were without Christ: —

There can be nothing more obvious than that the Apostle in the text was pointing his readers back to their standing previous to their conversion. Remember he is, in the foregoing verse that ye being in time past Gentiles in the flesh. who are called uncircumcision by that wh. is called the circumcision in the flesh made by hands. — That at that time ye were without Ch.: Being aliens fr. the commonwealth of Israel & strangers

of the covenants of promise:
having no hope, & without
God in the world. — From
this description of their con-
dition, previously to their
being converted, we easily
perceive, what is the condition
in this unconverted State.
of all men ~~unconverted~~
~~Spiritually~~ Gentiles.
~~unconverted spiritually Gentiles.~~
~~unregenerate Gentiles.~~ By
nature they are uncircumcised
without God, aliens from the
commonwealth of Israel &
strangers from the covenants
of promise — without hope &
without God in the world —
but
At first view we cannot
see that this condition is
very wretched. It shall
be our business therefore
in the following discourse to

point and some of unhappy features of this state — Being without Ch. — and 3d — It is a destitute situation.

P. the Apo. John — Chap. 5. 11. 12.
of his first epistle — He that hath the Son, hath life; and he that hath not the Son hath not life — To be without life is surely a destitute condition: but this is the state of all those who are without Ch. — for, to be without the Son & to be without Ch are one & the same thing — Were a person possessed of ever so much outward and Name yet if he had not life it would do him no good — He would be destitute of the essential thing to the enjoyment of his substance. He would be poor, & wretched &

destitute, blind & naked — Were a man constituted Monarch of the universe, yet without Ch. he would be destitute & miserable. His high station would be of no real use to him; for without life he could enjoy nothing in a rational way — He might enjoy like a fool or a brute: just this would be worth nothing to his soul. life in the true sense of the word, is holy enjoyment: or rational happiness. This is the life of a rational moral being: and this life springs up in the heart of every one who hath Ch. — or the Son — Jesus Christ in his last prayer for his disciples. Father — This is life eternal to know thee the only true God, & Jesus Ch. whom thou hast sent — To know Jesus Ch. in such a sense as to feel & realize his holy beauty, to delight in his character — his laws & graces is to have eternal life. It is to have rational happiness springing up in the soul — & this with

out end. ——— This knowledge
of Ch. as the life — makes the soul
so poor — tho' it have all and abound
rich — It is prepared to rejoice in
God as the portion of life — it is
prepared to gain spiritual in-
crease from all events & chan-
ges; & to possess all things — but to
be without Ch. is a ——— destitute
& forlorn condition — No
outward things, let them be what
they may can ever make a
soul rich — Possessions can do no
real good — amidst them all it
is without any
is ~~without them~~ — ~~if~~ love repen-
tance — faith — joy — delight, or
any other grace — The soul is des-
titute of any righteousness to
cover it from the sentence of
condemnation; & destitute of any
title or claim to divine favor.
its wants are infinite, & it is des-
titute of every thing to supply them
To be without Ch. Jesus is a

situation poor & forlorn condition.
2dly It is an ignorant situation.
If to know Christ Jesus, —
— as we have just seen — constitutes
eternal life, then not to know
him, is to be ignorant of life
& all things implied in it —
A man without Ch. is ignorant of
God's true Nature. — Ps Ch. (John 17. 25)
O righteous Father, the world hath
not known thee — & again (16.3
the world hath not known the
Father nor me. — All who are
without Ch. are ignorant of
God's real Nature as lovely & good.
& in consequence of this igno-
rance of God they are ignorant
of the spirituality & excellence
of his holy law & gospel & all divine
& heavenly doctrines. Hence
to be without Ch. is an ignorant
situation. Should [illegible]
men possess a knowledge of
all the sciences — could they

with ye tongues of men or angels
— or could they understand all
mysteries & by ye spirit of pro-
phecy look into all future
events to ye end of ye time; &
had faith so as to remove
mountains, yet without Ch
they would be in a very ignorant
situation. If men were able
to look into and explode all ye secrets of
nature, & measure ye earth
& stars, still they would be
ignorant — Let Philosophers and
naturalists
boast of their knowledge as much
as they will — without Ch they
know not so much as ye least
babe in Ch — all their know-
ledge is of no real use to them
while they know not ye god of
nature — (the being in whom they
live) nor ye ways wh. result fr.
knowing him — St Paul al-
though brot up at ye feet of Ga-
maliel, knew nothing to pur-
pose till he knew Ch — and now

The world who are without a Ct know
nothing of substantial true real value or exist: all
their knowledge & efforts are merely
natural things — wh. are temporal
& perishing — The most acute
metaphysics, or merely
reasoner in worldly things, can-
not understand the least spiritual
idea in pure religion. They have
eyes but see not — They are
more or less
always objecting & finding fault
with the plainest doctrines of the
Scriptures — They cannot
understand any more than
Nicodemus what it was to be
born again — & unless they feel
it, as if these things could not be.
They are ignorant likewise of
the true nature of sin — They see
it not in its odious nature.
nor do they conceive why so
much is said about it & why
such an infinite punishment
is annexed to it — However

Knowing therefore men may be in human science yet without Ch. they are in an ignorant & dark situation ——

3 They are in a comfortless situation — Saith the Pt. Wherefore do ye spend your money for that which is not bread — & your labour for that wh. satisfieth not.? Being ignorant of Ch. the true bread their souls are ever craving things wh. are not bread & wh. can never satisfy them — They lay out their money & labour for [in trying] worldly goods & possessions — They are hungry & thirsty for happiness — They crave riches & labor incessantly to obtain them = thinking that these will satisfy. But riches do but mock their expectations. All who have possessed them — & lived them to ye utmost have been obliged to

to confess, that they are only va=
nity & vexation of spirit —
The same conclusion follows
the pursuits of honor — This for
which men often labor so hard,
& sacrifice every thing they have
is but a phantom: it affords
no substantial comfort: &
carnal pleasures of all kinds
end in the same manner.
The fever for
happiness rages without abate=
ment, after millions of tri=
als to reduce it by all kinds
of sensuality & gratifications
No comfort or peace is gained.
Faith &c in the language of th
Ps — Hearken diligently unto
me, & eat ye that which
is good & let your soul de=
light itself in fatness —
But being without Gd and
ignorant of his good things
they turn away to earthly
things — Their souls are like

& horseleach yt. cries give, give
Cant never sais satisfied - and
like it. grave yt. never says
enough. Indeed to be with-
out Ct. is to be destitute of
comfort or rational peace. The
souls of men never can from
their nature be satisfied, while
they reject Ct. & love sin -
Under all the shiftings, and
turnings of natural men to catch ye favorable
gale, & rest in earthly pros-
pects they have been disap-
pointed. They cannot reverse
ye decrees of God. or steal from
him happiness, in ways he
hath forbidden - consequently
Let earthly things be shaped
as they may all are in a com-
fortless situation who are
without Ct. A worm gnaws
at ye root of every gourd - &
every Babylon in confusion
plagues sicken into pain -
& they. Ye in a friendless situation

faith & apostle — & friendship
of this world is enmity with G.
Hence those who are without Ch^t are
God's enemies. Although
they may have millions on their
side & all united in their en-
mity to God, they have nothing
of genuine friendship among
them. Each one is filled with
individual
selfishness, & ~~is governed by this~~
~~principle~~ & this leads them
to seek everlastingly in their
individual
interests — & they have no ~~one~~
~~else~~ friend, aside from an ex-
pectation, or hope of gain. God
is opposed to them — Ch^t is oppos
to them — the Holy Spirit is op-
posed to them — & all holy be-
ing in H^n & earth, are opposed
to them — They have none
to justify them in their rebellion.
to plead their cause as righteous
or help them to maintain their
ground — In life they are friend-
less, & at death friendless — & friend-

up to all eternity — This leads to observe

5thly That it is an horribly sinful State or condition.

Their very life is sin — for they are destitute of spiritual life — their knowledge is all involved in sin: for they are ignorant of God — his law — & every holy exercise. Their comforts (such as they are) consist in a love of sin & departure fr. God & holy duties

Besides, all who are without Ch. are temptations to each other, & make each other worse than they would be otherwise: & surely no genuine friendship can exist among such. They (called) have no friendship tho' united in rebellion agt God —

Their friendship is enmity agt God — & they mutually confirm each other's enmity by all their evil thoughts words & examples — They walk in light of truth — & do

not receive it — they reject
Truths of God, in his word
& providences — & turn their
back upon the Gospel, & despise
the way of life — All these
circumstances bro^t into
view, We must see, that to
be out of Ch^t is an horribly
sinful condition —
Lastly — It is a dreadfully
dangerous condition —
God is angry with such every
day — They are already
condemned by his holy law
& are only waiting for the
or a pardon, wh. they do not know
execution of the sentence
will ever come. ~~[illegible]~~
Life is exposed every moment
to be extinguished; & if this
takes place while out of Ch^t
they are lost forever — their
danger is awful — Further
this danger is likewise gre

by enhanced from their hopeless state. — What hope can there be that those who are out of Ch^t will ever receive him — From any thing they are naturally disposed to do for their salv^n there is no hope - and consequently their danger is infinitely gr^t — They are helpless ignorant of their situation - comfortless yet seeking comfort in forbidden things — are enemies to God, & all that is good — & will do nothing for their own salv^n How dreadfully dangerous is their state. There is no hope but one for them & that is in the sovereign mercy of God —

Improvement

1^t It is plain that those of you my friends who are out of Christ ought to tremble.

Your situation is melancholy & gloomy beyond description — It includes every imipient principle of aggravated & eternal misery. Instead of being cheerful & alert in worldly things, You ought to tremble — & weep — & mourn — & cry what shall we do to be saved. Mirth at a funeral is shocking to every feeling of propriety — but what are mirth & gaiety & worldly schems of happiness in persons on every brink of endless perdition: & just ready to fall into the hands of an angry God, who is a consuming fire!! —

2. You see why all the christians tremble for you: & why they pray for you so much — They realize in some degree your hazardous state, wh. probably you do not — They tremble to see you asleep & stupid on the very edge of eternal ruin — & nothing able to wake you, or raise you from the torpor wh. hangs upon your

rational powers – They see therefore, none but an omnipotent power can make you feel your danger – & therefore they cry to God through Ch^t to rouse your sensibilities & give you repentance unto life –

3dly We see why Ch^s faithful ambassadors preach so much & exhort you so affectionately to fly from your dangerous state – They know that if you are not awakened here to realize your danger – you will soon, without all doubt, awake to feel your undone condition in the regions of endless despair & woe – They feel in some measure the worth of your immortal souls, & they now is the only time to save them. They do not press you with these solemn subjects, to

add to your calamity - but if possible to deliver you from it - The patient that is sinking in death must have the most potent remedies applied, if possible to raise him: & should they succeed - although they might be bitter in the reception the patient will bless the hand that administered them -
While in this alarming condition the world cannot profit you - honour cannot profit - elevated gifts of mental powers - or extensive human knowledge cannot profit you - the friendship of all the world cannot cheer you, if God be your enemy - Be exhorted therefore to awake for the dead that Christ may give you life - Bow to the sceptre of Christ - Repent before him - receive him in all his

offices — Then you will have
the Son — & possess life — & with
him every possible good
pertaining to this life, and
endless eternity in a future
world — Do not with-
stand Him calls any long-
er — least he swear in his
wrath you shall never see
his rest — —

4th — Are we christians
we see how great reason
we have to praise God for
his distinguishing grace

Preached at New London
Preston —
Colchester
Exeter —
Bozrah —
Williamstown
June 6. 1813 —

Psm 116. 12th } 1903 –
} Thanksgiving

What shall I render
unto the Lord for all
his benefits toward me?

The inspired penman
of this Psm, appears to have
been in a frame of de-
vout Thanksgiving, when
he indited it –

After mentioning a
number of instances of
obligation of gratitude to
God, for visits of mercy, I will
offer unto the Lord the sacri-
fice of thanksgiving, and
call upon the name of the Lord.
I will pay my vows

unto the Lord now in the presence of all his people in the courts of the Lord's house in the midst of thee O Jerusalem — In our text likewise he made an address to himself, & expressed his deep sense of divine favors —

What shall I render unto the Lord for all his benefits toward me

His heart being

deeply impressed with a sense of divine benefits & awakened to see them - They appeared infinite in number & magnitude - He felt his obligations of gratitude to be unspeakable - & under an ardent desire to return to God some suitable tokens of his feelings - he asks the question What shall I render to God? (i. e.) What sacrifice shall I make - what can I do, think or say, acceptable to my God? His obligations he was willing to render what he could: but his full heart could think of nothing sufficiently ample & great - Finally He resolved to follow the divine prescriptions for those whose hearts inclined them to thank the Lord for his mercies - I will take the

cup of salvation & call upon the
name of the Lord— I will pay
my vows unto the Lord, now in
the midst of all his people—
With this noble example before us,
& surrounded as we are with the
bounties of divine providence we
should be infinitely criminal
to fail in possessing the same
feelings of gratitude with the
Psalmist or omit the expressions
of them in the devotions of this day.
To assist us therefore in the duty
before us— Let us briefly
consider simply to enquire
What is necessary to our feel-
ing the same emotions of gratitude
with the Psalmist; and how we
ought to express them.

calling upon the name of the Lord — and paying our vows in the presence of all his people — Lord. will be added an improvement —

The things wh. are essential to our feeling the same emotions of gratitude with the Psalmist are

1st That we have God as he did —

2d he v. 1st — I will — Psalm 2d "I love the Lord" This exercise proved what the moral state of his heart was — his soul was united to God in its temper & disposition — and this laid the foundation for all that delight & gratitude wh. he felt under a view of divine favours. He observed again — v. 16th "O Lord truly I am thy servant — I am thy servant & the son of thine handmaid — Thou hast loosed my bonds — I will offer the sacrifice of thanksgiving & call upon the name of the Lord" Here likewise the moral state of his heart is proved by his repeatedly declaring himself Lord's servant — & this was a gratifying circumstance to prepare him to offer the sacrifices of thanksgiving.

tho' not his heart be renewed to G. he could not have had one single exercise of true gratitude to him: Much less so exalted a degree of it as manifested in our text. — So likewise In order to our having the same emotions with him: We must love the Lord, and be his servants. — : Our heart must be right with the Lord, as his was. — Without this, ~~even~~ ~~were~~ all the blessings in the universe, were they poured down upon us, would not excite one exercise of true gratitude — We might rejoice under divine favours like robbers, rioting in ~~the~~ dividing their spoil, we might exult in them as they ~~do~~ do, but without a single emotion of genuine thanksgiving to G. — The want of an heart united to G. is a total bar to all true gratitude, ~~to~~ favours be ~~multiplied~~ ~~on us~~ ~~prosperity~~. Israel of old is a remarkable instance of this — Vide Deut. 32 10 The L. found Israel in a desert land, in the waste howling wilderness — He led him about, he instructed him — He kept him as the apple of his eye —

Lord alone did lead him — He made
him ride on t. high places of t earth,
that he might eat t. increase of t.
fields: & he made him to suck
honey out of t. rock, & oil out
of the flinty rock: - Butter of kine,
& milk of sheep, with fat of lambs,
& rams of t breed of Bashan: and
goats with t fat of kidneys of
wheat, & thou didst drink the
pure blood of t grape — Under all these special tokens of di-
vine favour, it would seem as if
gratitude would spring up in their
hearts, if favours could call it forth
Yet in stead of this, Jeshurun waxed fat & kicked
— He forsook G. that made him
& lightly esteemed t rock of his sal-
They provoked him to jea-
lousy with strange gods — they sa-
crificed to Devils, not to G — to new
gods that came newly up, whom their
fathers knew not — Of t rock that

begat them they were unmindful &
forgot the God that formed them —
This was the return they made for
God's miracles of goodness & grace
towards them — & this is the return
which all natural men will make
in similar circumstances — The na-
tural heart does not see God as the au-
thor of all the good it enjoys — con-
sequently does not thank him for
it — Prosperity & abundance of earth-
ly comforts naturally harden the heart
upon that is not reconciled to God —
While men are full of earthly good
they say to their souls, take your
ease, eat, drink, & be merry — They
forget God — Like the fatted bullock they
like Belshazzer they drink in bowls & praise the gods
kick against him — They sacrifice
Devils, not to God — They devote their
services to sensual gratifications, &
continually form new modes of idoliz-
ing themselves or their objects of
pleasure — They will only wax worse
& worse — So we, if our hearts have
not been drawn to God — & more and

Jane 7 Lords [illegible] Sabbath [illegible]

(left to one ...)

To the Rev. Smith's care

Our eyes will stand out with fatness
Pride will compass us about as a
chain – violence will cover us as a
garment – We shall set our mouth
agt the Hrs, & our tongues will walk
thro out the earth – in infidelity we
shall say, How doth G. know?
is there knowledge in the most High?
These are the ungodly who prosper in the world & increase in riches.
Instead of our hearts expanding with
thanksgivings for God bounties, we
shall be disposed to rob him of
all his attributes, & deify ourselves.
Would we therefore feel with the Psalmist
on the present occasion, all de-
pends upon our hearts being
like his, in the love of God – we would
look around us & say with exultation
what shall we render to the Lord for
all his benefits – let us be sure
we possess the only foundation for
these high & holy feelings can arise –
living [illegible]

prepared to know perfectly
that all our blessings
come from him who is the Father of lights
with whom there is no variableness, neither
shadow of turning.
We shall be prepared to know like-
wise & feel, that we are totally unworthy
of the least of G's mercies — and shall be
under a sense of G's goodness — I am
unworthy of the least of all thy mer-
cies & truth &c. Thou hast shewed
me — & I could say, in our context
Not unto us, O Lord, not unto us —
but unto thy name be glory —
The soul who has seen G. has like-
wise seen its own vileness, & is prepared to
confess that any thing better than eter-
nal misery, is all free grace & mercy
— & is prepared to acknowledge
its infinite obligations for all
favours whether few or many —
Such a soul is cured of that blind
selfish, worldly disposition which of-
fers all its comforts to its own
expectations of
creation — and sees no

Christ it was in the beginning the same.
Our Lord is the same yesterday, to day & for ever.
He is prepared to see & in every thing — to rejoice in the
eternal Son in the sum of his
infinite excellence & Author of
existence & all our favors —
This was the disposition of St Paul
in our text — & is that alone which
will prepare us to celebrate the
praises of God with seraphic de-
light this day —
2d To enter fully into St Pauls
feelings we must not only have
our hearts like his — we must
lift up our eyes & behold all
favours toward us — God can ex-
cite in his children graces of the Spi-
rit without any external aid.
But still he usually makes use
of means to put our souls in
motion — and
When we look around amongst
the various gifts & mercies they are
so many stickers on stone, we
are lost in the multitude. Thus
we are to remember every day, with

daily or yearly lose their power
to affect us, unless God is pleased
to give them new force by his holy
Spirit — Let us therefore lift up
our hearts to him while we
are taking a short survey of his
common mercies & kindnesses, that
may feel our hearts quickened
to praise him suitably — &
if God is pleased to continue
[illegible] power
upon us manifest to us his
favour & love — This must
strike every one with admiration
& degree of wonder & surprise —
While he is good, merciful, & kind
we as a people are abusing his
goodness & kindness — How totally
& negligent are most people of
any concern for their souls —

want [illegible] from their conduct we
could come to that they had not
any souls
any opinion that they possessed
or that they did any Matter.
or that they were sinners — or that
there was a Savr, or an alone=

Should we feel the blessed influence of God's Spirit, would affect our heart, & soul, & spirit in all parts of our mind in God & found in God alone — where we rejoice in his creation; that he made us & for his pleasure & glory. that he made us & for his glory. that he made us & for his glory. that he created man after his own image endowed him with im-

Should we feel the blessed influence of God's Spirit, it would affect our heart, & spirit in which God saw fit to make man in God's own likeness, after his likeness in his creation; that he made a world for him to play & live upon. That he has created the sun, moon & stars. To show forth his glory. That he created man after his own image endowed him with im-

mentality ~~which~~ pro=
vided for him every ac=
commodation for his
happy subsistence in
this life and his future
Abode. But how
should we seek the
answer with joy and
praise to remember
that after years of apostas=
y God was pleased to
promise that a seed of
woman should bruise
Satans head & that

Ch. stands connected & glorified
& redeem for Christ's sake
ale who stands for Christ
stupid in Christ — How stand
we upon the fact of fulfil-
filment of this promise.

How stands it in the 4th volume containing Cyrus's wife
the Scriptures — ch. 9 see
us an history of God's
goodness & mercy to man
in ale ages — & especially
to his Church & people — How
stand we upon in God's
mercy to his Kingdom

in preserving it under all
its sore persecutions — &
deliverance
Deliverance, down to this day.
Now let us therefore
as many, & delight our
souls, & stand to God give
us fresh anointing from
his holy Spirit —
How again stands he
require that God would
arise for further into
this land, & settled this
country, & defended them
from all their foes —

How should we rejoice in
all God's marvellous kind-
ness towards us? How ob-
serving, ~~[illegible]~~
~~[illegible]~~? When
we look back, & review
all the instances of God's
goodness in defending us
when invaded - supplied
our wants when in dis-
tress - healed us when sick -
& securing to us our im-
munity Privileges - civil &
religious, I say on a re-

cious of these circumstances of
trial—Did we not influ-
ence of the Holy Holy Spi-
rit to live upon
will be guilty in such
we should commit all cau-
tion & pain in his prais.
Tho' we benefit a
thousand times, yet not
diminish their power to
draw forth their affection
that shall be render to God
for all his benefits toward
us — & now, therefore
nothing essentially new
in our outward circumstances

except, ~~only~~ that God has
not taken away our
notwithstanding
privileges ~~contrariwise~~
~~[illegible]~~ ing are ~~[illegible]~~ given
us for improvement of them.
He continues our lives, &
our privileges also. We
~~[illegible]~~ forsook them
~~[illegible]~~
~~[illegible]~~
truly offending — As a
people we have been exal=
ted to heaven, in privileges —
But long ago we have
forfeited them all by our
abuse

But God is faithful, for=
because & confessing
towards us, have been
wonderful, & we have
reason to cry out of his
goodness — & here
we may mention=
that the blessed gospel
is contended, although
slighted & despised by
thousands —

want of [illegible] from their conduct we
can [illegible] that they have not
any conviction that they [illegible] any soul
or that they do any Matter
or that they were sinners — or that
there was a Savr, or an atone-
ment of infinite value — or that
they were ever to die — or that there
were any such things as a just
accountability
day — Hr or Hell — There is among
much the greater part such an apa-
thy, & total indifference to the concerns
of eternity as to make a serious
mind shudder — to believe these
things — Yet, notwithstanding this
the long suffering & compassion of
God is continued to us — He waits
to be gracious — He shows his
own blood flowing for us to
do us good — He continues his word
in our hand, as a sun to guide our
feet in the path of wisdom & eternal

he continues his Ambassadors to
warn, persuade, & intreat their fel-
low sinners to repent & live — Also
to instruct, edify, & comfort the right-
eous — He continues his sabbaths,
ordinances, worship & external form
of worship — We have seasons for
meditation, conference, & prayer —
and some few examples of piety
to lead the way to Hr — These
blessings are gr. if considered alone
by — they will certainly appear so, =
when viewed in the light of an
endless existance
of happiness or misery — In
this blessed Gospel there is
enough to employ the gratitude of
saints & angels to all eternity
& we only need some feeling im-
pressions of them &c. the spirit of
G. to be filled with unspeakable
Joy & praise — When the soul of

in ℓ light of eternity — viewed in connection with his endless existence of happiness or misery. — Now that God should continue these blessings while they are abused, is a miracle of mercy — While must ℓ guilty part cannot be prevailed upon to regard their own salv^n, How just would it be in G. to disregard it also While they disbelieve his word & hate ℓ light of life, how just would it be in God to say darkness you shall have without end — While they slight ℓ blood of ℓ Sav^r, & reject ℓ counsels of G. ag^t them, How astonishing is ℓ compassion of G. which weeps over them, & pleads, They know not what they do, & spares them a little longer — While ℓ perfections of ℓ gospel are exhausted upon them in vain, How just would it be in God to say unto them take your own course & eat of ℓ fruit of your own way — While ℓ sabbath & divine ordinances are treated as superstition &

family religion, and instruction is almost wholly laid aside — we might expect that a righteous God would, either let loose his hand & rid himself of such despisers, or else take his infinite mercies from them. It would be perfectly just in God to say to us, as to Israel of old, I will heap miseries upon them — I will ~~[illegible]~~ mine enemies, & ~~[illegible]~~ them that hate me — I will curse their blessings — I will hide my face from them — I will send a famine in the Land — not a famine of bread, nor a thirst for water, but of hearing the word of the Lord — But instead of this we ~~have~~ the word of God is in our hands, & the doors of it are set open to us — & God is continuing to set before us infinite persuasives to be Reconciled — How ought we to feel under such circumstances — ? Were it not be natural to say — What! shall we render to the Lord for all his mercies —

2d God continue to us
national peace, & in
due time order his providence
degree, and more perfect
very few minutes
his hand in this, & return him
due honor & praise
public, we
national
Plenty
lifetime
has begun
our national sin & shame
to take away
our grievous
have
the
humbled
bless God, that he has not
removed all
Lord
Gomorrha

sickness - but he has tempered his
Jud^t with gr^t mercy - The gr^t
body of y^e people have experienced
uncommon health - And
again
have where y^e pestilence spread its
terrors the last year have been remarkably healthy
this - Further We can also testify
how our hearts meditated, & even
seemed to anticipate y^e destroying
plague in this place y^e past sum-
mer & Autumn - But how kind
& gracious has he been towards us.
He has given us our lives afresh
& seemed to plead with us by his
mercies to repent & serve him
all our days - It may be he
has y^t let them alone this year
else, & let them be enriched with
mercies & privileges, & if they will
bear fruit, well, - but if not cut
them down why cumber they the
ground - But Finally We re-
turn to favours of an higher na-

than worldly temporal benefits
We see & remember the increase of
tion — In nearly One hundred town
in ye western parts of this State
& Massachusetts there has been
peculiar seriousness & awakening
among ye people — Some thousands
have been most evidently chang
from a state of sin to holiness.
& joined Ch. w^m — Now if there
is joy in H^n over one sinner
that repenteth, then how gr
when thousands repent — & if
the Angels of G. rejoice then, the
certainly we ought to join
joy. If every soul is worth
more than a whole world, then
value of a soul in comparison
blessing them ourselves & requi
greater part to God than all
temporal good things put
Now got a season, when
of answer this petition in

to have some revivals? — No.
to get a footing while the enemy of Spirit of
coming in like a flood to hault?
Lord set up a standard against him.
~~Absolutely impossible for those~~
~~Worldly-minded religion~~ How
unspeakably comforting to the hearts
of God's children to hear & know
that Zion prospers —
Now when we look round us and
see the goodness of G. in our religious
privileges — our civil favours — our
national prosperity — Our plentiful
supply of earthly goods — Our li-
terature, or state of education — Our
preservation, & increase of Zion.
& when we consider that all our
blessings come to us, while infinitely
unworthy — How fully ought we
to feel with I Thess as if God
blessings overflowed us — & under
a sense of them we ought to shall
we render to the Lord for all his benefits

towards us —

II. By it we are to consider what we are to understand by taking the cup of Salvation into our hand & calling upon the name of the Lord & paying our vows in the midst of all his people —

The ideas couched in these words were two — entirely but are blended in one in the gospel day — They import that those who experience divine favours, & would return to God some suitable expressions of gratitude for them should assemble in the house of God — & in one joint act of prayer & praise acknowledge his various goodness — confess their unworthiness and implore his future blessings —

The Psalm. I will take the cup of Salvation & call upon the name of the Lord, alludes to an ancient Jewish custom at the feast of

singathering— While the people
in common offered sacrifices of
thanksgiving to G; they made
a feast of the remainder of their
meat offering, & the Priest & the
offerers eat together before the
Lord— & at the time of sitting
down to the feast took
a cup of wine into their hand, and
then, in a solemn manner gave
thanks to G. for it— & all the fruits
of their vineyard & fields, & then they
drank the wine, & feasted with
joy & praise to G.— To pay
their vows in the midst of all the
Lord- people, was to assemble
with the congregation, & offer the
(prescribed)
legal sacrifices in such cases, &
publicly praise G. for his good-
ness in enabling them to keep
their obligations to purity, and
holiness as well as all other
Kindnesses & Deliver-

On our fast days We recollect as is proper our offences ag^t God & tokens of his displeasure — If we fast aright — we not only repent but engage to devote y^e remainder of our days to G^d service — We also pray for God's blessing upon our labour in y^e field, & all lawful employments — Now if we have been heard — there appears a gt suitableness & beauty in coming before G^d as a people & in a spiritual sense taking up y^e salv^n & calling upon y^e name of y^e Lord — & paying our vows ~~living in his sight~~ in y^e midst of all his People — How ready shall we be to this service if we feel ~~shall be~~ ~~dilig^t~~ ~~pleased~~ to do something which will look as if we felt

& goodness of God — But how
shall we express it?
1st We are to do it publickly
at this day, by coming into
sanctuary — & hearing God have
his word rehearsed — & entering
with our hearts & voices in his
praise — & [illegible] The Lord
directed his people & equally
us, saying — Make a joyful
noise unto the Lord all ye
lands — Serve the Lord with
gladness — come before his
presence with singing — enter
into his gates with thanks-
giving & into his courts with
praise — Again Thou shalt
rejoice in every good thing the
Lord thy God hath given
unto thee, & to thine house.
Be glad, ye children of Zion &

rejoice in the Lord your God,
for he hath given you the for-
mer rain moderately & he will
cause the latter rain in the season.
& the floors shall be full of
wheat & the fats overflow with
wine & oil — & ye shall eat in
plenty & be satisfied & praise
the name of the Lord, that
hath dealt wonderfully with
you — This is our duty —
God hath dealt wonderfully
with us — We eat in plenty, &
are satisfied — our floors are
full of divine bounties, an-
swering to wheat — wine & oil.
Our duty is to praise him pub-
lickly, & offer sacrifice of thanks-
giving — & pay to the Lord our
vows — We should comply
with the injunction of St. Paul

Num. From the 25th ad finem

Sat. 12th 1804

From what has now been read the following deductions may be made for our improvement (viz.)

1st For christians who they have had near views & anticipations of Hr to be called back again into ye world is distressing — but for ye wicked to hear their irreversible doom that they never shall see Hr, and ye fiery flaming is intolerable & overwhelming — Tomorrow turn you & get you into ye wilderness by ye way of ye red sea. — This was ye concluding part of ye sentence

against whole camp of Israel, in
consequence of their unbelief & re=
bellion wh. sprung up on ye re=
port of ye ten spies - wh. had just
before declared - as truly as I live
all ye earth shall be filled with ye
glory of ye Lord - but all those men
wh. have seen my glory & my mi=
racles wh. I did in Egypt & in ye
wilderness & have tempted me
these ten times, & not hearkened
to my voice Surely they shall
not see ye land wh. I sware unto
their Fathers - neither shall any
of them that provoked me see it.
(to morrow turn you, & get you
into ye wilderness, by way of ye red
sea - This sentence to turn
back again into ye wilderness, after they
had so near ye blessed land and
within sight of its fruits - must

have been extremely mortifying & trying to the few faithful & good among them - But as the time was not yet arrived in wh. they were to enter Canaan they must continue with the multitude in their wanderings in the wilderness, till the time of their pilgrimage should cease - which very aptly represents the state of the right. - Sometimes in their spiritual views & meditations upon Him, they obtain a glimpse of Holy glory - Sometimes at the table - sometimes in hearing the gospel preached - and sometimes, in their closets & alone they seem to enjoy the sensible presence of God - & behold his glory as manifested in all his word & works. - Such an very delightful season I spent with

seasons of darkness doubt and
long temptation & travail in the
wilderness of sin — Tasting of the
joys of Paradise, they long to be
there — they often wish to pass
over Jordan & visit Mt. Zion &
God, and enjoy the rest & bliss of
that eternal state — But alas!
these foretastes are short — the
disciples could not stay long
on the mount of transfiguration
they must descend again into
the vail of humiliation & the
common labors of christians — so
all the children of God must return
from the edge of canaan to the
wilderness again after their de-
vations — Although mortify-
ing to pride & disheartening to
carnal feelings yet it cannot be
but it is certainly right — he knows

best & they will find it so in the end — Our wisdom is very short — our plans & wishes for a straight smooth road, —— to Hr, without a note in the way, are amusing & pleasing: But alas. Hr lies not in this smooth way. All our carnal policies & plans are directly opposite to these, & Lord leads his chosen people — Through much tribulation they must all enter into Hr — & there is no other road. — But Overwhelming & intolerable is the sentence that they shall never see the Kdm of Hr but perish irrevocably forever — In order to fix the sentence of exclusion of the unbelieving Israelites fr. the Land of promise & upon their minds with it the Lord repeated it several times, adding —— to grant of the nation & the manner of the execution.

And ye Lord spake unto Moses & unto
Aaron saying How long shall I bear
with this evil gen[n] wh murmur
ag[t] me — I have heard ye murmurings
of ye children of Israel wh they murmur
ag[t] me — Say unto them, As
truly as I live saith ye Lord, as ye have
spoken in mine ears, so will I do
to you — Your carcases shall fall in this wilder-
ness & all that were numbered of you
according to your whole number from
twenty years old & upward, which
have murmured ag[t] me — Ye shall
not come into ye Land concerning wh
I sware to make you dwell therein,
save Caleb ye son of Jephunneh and
Joshua ye son of Nun — But your
little ones, wh you[d] should be a prey — them will I bring in and
they shall know ye Land wh ye
despised — But as for you

your carcases shall fall in this wilderness. After the number of the days in which ye searched the land (even forty days, each day for a year) shall ye bear your iniquities, & ye shall know my breach of promise. I the Lord have said I will surely do it unto all this evil congregation that are gathered together against me. In this wilderness they shall be consumed, & there they shall die. [illegible] they [illegible] with [illegible] they murmured against me. And while the Lord was giving this charge to Moses the ten spies who brought up the evil report upon the land died by the plague before the Lord. And Moses told these sayings unto all the children of Israel: & the people mourned greatly.

The glory of the Lord appearing in the cloud as a terrible expression of wrath. The giving [illegible] sentence [illegible]

upon them — & t. spir. dropping down
dead all happening in one scene.
stopped their blasphemous mouths
& bro^t them to some decency & sobriety.
then they came to pause & think
that t. die was cast, & they must
be turned into t. silliness again.
& there perish & never see t. land
they had despised. they mourned &
lamented greatly — This mourning
was a proper figure (tho. a faint one)
of t. weeping & wailing & gnashing
of teeth wh. t. wicked will experience
when God shall denounce upon them
their final doom, & swear in his
wrath they shall never see his rest.
No tongue can utter or imagination
paint t. horrors of such miserable beings, as experience this doom.
Could unbelievers now be made sensible of their danger of falling into
this sentence surely they could

do as they do — think my friends of
the state of those whose eternal dam-
nation is sealed!! How he that made
them, has no pity upon them — nor ever
will have — They have sinned be-
yond their day of grace — they have
had Xt offered them freely upon
their acceptance of it, & giving them
up to God as willing subjects —
They have seen all his wonders of
grace & miracles of mercy in the vari-
ous parts of the gospel — they have
been exalted to Xt & had a glimpse
of the promised land, but carried them-
selves rebellion even to the gate of Xt, and
died, would God he had died in Egypt
or any where, rather than go to Xt
by dependence upon Xt — And now
I Lord Jesus, You shall have your
wish, You shall never see Xt
You shall cast off from
of your own

and [illegible] yours sinners — This sen-
tence being past & the execu-
tion upon it, that it cannot
can be reversed — but continue
through their unlimited existence
what mourning & lamentation
will it make — no imagination
can reach the sorrow & despair
of such souls. — The justness
of this sentence will be support-
ed on this ground — This wic-
ked generation wd. have gathered
gethered my sons Saith the Lord
who have seen all my mi-
racles & mercy toward them —
who have had eternal life
before them & offered them free-
ly but they despised it — and
turned back to their own
destruction — therefore they shall
not have it & consequently

sun of Nun & Caleb the son of Jephunneh who were of those that went to search out the land lived still — These men had an other spirit in them from the ten who died before the Lord — They followed the Lord fully — the corrupt company with us. they were connected could not overcome their piety & integrity. nor could the rage and fury of all the murmuring hosts of Israel intimidate them by resolving to stone them to death — nor did the wrath of God strike them dead with their wicked companions — No — the Lord kept sight of them, & preserved them as the apple of his eye — & to reward their integrity he promised they should enter the blessed land — The Lord intended Joshua to succeed Moses & lead the

(toward his faithful ones) & Lord promised that his seed should conquer & possess Heaven & every (who fight along the unbelievers)
spot where Israelites dwelt — & which was to be holy of David & the mount of God — & very garden of all & land of promise — In like manner, & faithful friend of God, & dear one & the spirit within them from & man of this world — & who follow & Lord fully. who are not afraid or ashamed to lay down their lives for & glory of God, & the good of men — & who are determined to oppose him — infidels — hatred & all & host of murmurers of & G. let come what will — He, & Lord will keep, as & apple of his eye, in & thickest dangers — while his own vengeance falls upon his enemies, his omnipotence surrounds his friends & shields them

from here — He tells the
God's life death & then reward
them with a promised inheritance
& closes the scene with —
3d G — the people often attempt to
atone for past rebellion by push-
ing forward in a headstrong manner
& thus augment their misery &
incite unnecessary duties — After
a Divine sentence was past, that
the unbelieving should die in the wil-
derness, & not a soul of them see
Canaan — but turn back again
to the wilderness — they in the
morning & get them up
into the top of the mountain — Saying
Lo, we be here & will go up unto
the place which the Lord hath promised — for
we have sinned — they now be-
gan to think it was too bad to
turn back Abruptly — & had some
sense of their error — they

chastised punishment so many times
they acquitted they should again —
although it expressly commanded them
by the Lord
& yet both with boldness, they did
not chuse to obey this command: but
of their own accord rose early & went
up into the top of the mountain (saying)
come let us alone for past disobedience
by going up immediately into the land
which the Lord hath promised — Now we will
make up for all past offences —
But what was manifested to them
when they were returned? Did they
now do as the Lord commanded
them? Nay verily & behold they
go not up — for the Lord is not with them
that they be not smitten before their
enemies — & amalekites & canaanites
are there before you — & ye shall
fall by the sword — because ye are turned
away from the Lord — therefore the Lord
will not be with you — Such is
the stubborn & rebellious
spirit which each descend from

forward they would not — but when they were forbid to go forward then they were determined to go, and did — they presumed to go up the hill top: but the Ark of the covenant of the Lord & Moses departed not from the camp — and what was the consequence? — the Canaanites & Amalekites who dwelt in that hill came down upon them & smote them & discomfited them even unto Hormah — It was utterly vain for the hypocrites to think of forcing their way into Canaan contrary to the divine command — [illegible] for [illegible] way they never can succeed the Lord is not with them — the ark nor Moses will go with them — What could they do when the Ark nor the Lord was not there surely nothing — they were [illegible] coming

them & slew them without.
they only augmented their crimes
& misery by their rash & head-
strong manner of trying to beat
into Canaan through Divine pro-
hibition. This conduct paints
to the life the manner in which un-
believers ——— manage
spiritual concerns: & many
their temporal concerns rebel-
lion against God being in their hearts
they only shift & strive to oppose as in this
instance gives opportunity — they
cannot be brought to feel that except they
submit to God & repent they must perish — Hence they
strive with God's commands. If ever they
repent, obtain ~~strength to overcome~~
take the Kingdom of Heaven by violence
they will object & say they cannot.
unsurmountable difficulties will
instantly spring up, & they will
draw back — When Christ has con-
vinced they are preparing to be

The commission of sin — now probably without repentance or any other grace they are sure to be by us into the Ch. and third step, something, when nothing is more they do like Jesus to show their burning zeal, the more they offend God & plunge deeper & deeper into toils of Satan & delusion — Many like Jews in Ch time, will destroy widows houses — & to atone for this, ~~would~~ make long prayers — and some will think, their moral honesty will atone for neglect of all prayer — But alas, evil will pursue the wicked — & all who claim on their schemes for time or eternity ~~without knowing them~~ leaving God behind (i.e. the Christian) leaving God behind & leaving the true servants of God behind, who will not join in their rash violation of God's commands, they must be left to absolute destruction. They will be overtaken by their sins

There can be Redress, shall correct
thee — & thy backslidings shall reprove
thee — Know therefore & see, that it is
an evil thing & bitter that thou
hast forsaken the Lord thy God, & that
my fear is not in thee, saith the Lord
God of Hosts — When the fear of God
is not in men — they go on with-
out him in their schemes & they
cannot prosper — If they begin in
rebellion & falsehood — they must
depend upon falsehood & rebellion
to carry them out — but at
length their iniquities appear
to their shame & confusion — and
they must lie down in sorrow
sorrow & shame — In the close of
this discourse let us my friends
solemnly consider the horrible
state of those, from whom God shall
withdraw his mercy, they shall never
enter into his rest — This very
serious in this connection deserves
our regard — This [illegible]

[illegible] unbelieving impenitent Sparkle
[illegible] unbelievers now in Hell to
be torn — Can you think of
in case of your worst enemies with-
out horror? — can you think of
in persons of your Child[n] without
horror — & yet — why not concerned
for yourselves if unbelievers? — &c —
Again — Think of the safety &
rewards of right[s] who have an-
other Land to them & see if this
case is not infinitely desirable?
Have you [illegible] of Caleb
& Joshua? Do you fully stand
fully? — if so you have the
promise & oath of God you shall
enter into the promised land &c
stay there forever — Be not afraid
of opposition or divine grace
you will be immortal till your
work is done — If you wander in
this [illegible] you [illegible]
[illegible]

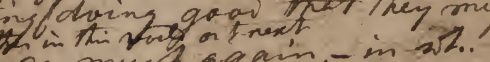
Matt. 7. 12th } No 21
D. April 89

Therefore all things whatsoever ye would that Men should do to you: do ye even so to them: For this is the Law & the Ppts. —

These words of our Savr hold up to view a very striking as well as comely rule by wh. Ctns are to be guided in their conduct towards each other & I would — In order to understand it & be led to a proper use of it at this time, let us first enquire How it appears that doing to others in all things as we would that they should do to us is the Law & the Ppts — This appears by certain other passages wh. hold up the same rule in different words, and wh. also point out the nature of the rule and its connection with the Law and the Ppts as see Matt. 22, 35 & onwards Then one of them wh. was a Lawyer, asked him a question, tempting him & saying. Master wh. is the great commandment in the Law? Jesus said unto him: Thou shalt love the Lord thy God with all thy heart & with all

thy soul & with all thy mind – This the first & gr.t comm.d And a second is like unto it Thou shalt love thy neighbour as thyself – on these two comm.ts hang all the law & the ppts: This 2d comm.t Thou shalt love thy neighbour as thyself appears to be the same rule expressed in the text, & is one of the two comm.ts on wh. hang all the law & the ppts: But this 2d comm.t being joined with the first enables us to understand the nature of the rule tho' wh. nature we shall explain after observing that shown in the text: So do to others as we would that others should do to us does not necessarily imply under all circumstances that we exercise any true virtue: for if our heart is bad we do not desire that others should do to us so as it would make it a virtue in us to do so to them: vid. Cl. Luke 6, 32 If ye love them wh. love you: what thank have ye: for sinners love those that love them: & if ye do good to them, wh. do good to you: what thank have ye: for sinners do even the same: & if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again – This gold rule then wh. is so much boasted of by Mk. is liable to be misunderstood: sin

ness of Mk: do not understand it any more than St Paul did before he became a Chn. He says he was alive without the law once: but how was he alive without the law? He was a strict observer of it externally. He was alive in his sins & was without the spirituality of the law — He thought that he did keep the law — but the fact was he did not understand the law & was blind to its meaning & in the sense of fulfilling it as he supposed he was doing only what all sinners do (i e) attend to the external as a foundation of justification before God: His heart was not right & he did good in order to purchase good. So sinners now may attend to the law & think they fulfil it & think they really do to others in many instances as they would that others should do to them: but yet their heart is not right & the temper of mind is the temper of Christ — if their heart is bad — they do it only on the footing of doing good that they might receive as much again — in short. Christ expressly declares there is no virtue in such



their motives ought to be to think of the glory of God in their conduct as a fulfilment of the command of doing to others

~~& to them that others hands do to them & to claim the favour~~ & G. by way of ~~his daily~~ they are exactly in Scripture

But as so before this 2 comd explains the rule (that is) the spirituality of it in what actions must be done or they do not touch the rule — It says Thou shalt love thy neighbour as thyself: now if we love our neighbour wrong this does not ~~punish a rule for~~ for loving our neighbour wrong. (for we must love them right) and this is the case with all natural men! they do not love them right & first. This love cannot be the rule for them love others by — This proves them that we have not yet gone far enough back & that every one has first to regulate his love to himself before he can find a rule to love others & a direction for this we find comprehended in the first comm^d! Thou shalt love the Lord thy G. with all thy heart & with all thy soul & all thy mind — When men love G. for what he is in himself & in the degree supremely above all others, then their heart will be in a frame to love the creatures of G. according to their worth (according to our worth) Then we shall love ourselves as being G. creatures — & for our likeness to

him! Then it is we are prepared to set out right with the rule to love others as we love ourselves: & ~~all things whatsoever~~ we would that men should do to us in the same case we are to set them an example & do so to them. — This shews what the nature of the rule is: but for persons to pretend while they love themselves, & while they love God not at all, that they are prepared to fulfill the rule in ~~their~~ doing to others as they would that others should do to them is just as absurd as for any one to pretend that a thorn is prepared for bearing grapes or a thistle figs.

Again ~~it hardly seems to be necessary that~~ this law of loving others as ourselves is a moral duty comprehending all relative duties towards each other ~~& is equally binding upon us~~, but it is to be remembered that it is a second duty to the first & is impossible to be done without the first — & neither the first nor second ~~is not~~ proposed to the world to be fulfilled as the ground of any one's justification before God. For all have transgressed & on the ground of ~~original~~ sin & undone! & it is proposed ~~of obedience as a possible~~

[illegible] & by faith in him all who ever are saved are to be entitled — But Jesus does as they do we by grace make void the law — G. forbid yea we establish the law.

a. true of the law for righteousness; & I bible for any one to be justified by him is faith in him: seeing therefore that a man is justified by faith without the deeds of the law, do we then make void the law? The Apost. saith G. forbid yea we establish the law (Rom. 3. 31) When any one is saved by grace: then the law is established in that respect as capable in some measure to fulfill it: & he is disposed to fulfill it: The law of G. is just as much binding upon him to fulfill it in this practice as if the had merited Salvation by obedience to it X Men are not released from duty because saved by grace: they are sinners of course any the less under the moral obligations of the law because they are totally averse to fulfilling them: they will stand forever condemned if they do not [illegible] Satan himself is not at all released from the moral obligations of the law though being upon all responsible beings because he is wholly averse to complying with them: But in addition to the moral obligations of the law All who are saved by grace

are laid still under infinite obligation of gratitude to observe not only the laws wh. joine[d] our duty to G. but such as are due to his brethren & all men — The rule then is a christian rule — it stands on the same footing with other christian duties: wh. if a man will perform — according to rule: the promises of G. are all in his favour in like manner with all other christian duties — Let us then as proper proceed to some inspection of the rule wh. is laid down in the text — (viz) That All things whatsoever we would that men should do to us we are to do so to them. — We will endeavour to improve this rule in a number of particulars — as first in loving our neighbour — I It is natural for the Creature who loves G. supremely to love the creatures of G. and as one of G.s creatures it is natural for him to love him. — We are not born [illegible] but are taught it with a prime skill all christians are endued with [illegible] their bodies & minds while in this life it is [illegible] in order to answer the duty [illegible] of the day to [illegible] all the days of [illegible] to promote them observing this rule in the highest degree it is [illegible] duty of every [illegible] to love [illegible] as [illegible]

& teem of all Mkd ~~[illegible]~~
~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~
~~[illegible]~~ that Xt had to all Xtians & desire &
. ind it is his duty also in t exercise of
christian love towards himself to promote his
own happiness; & as t right kind of love &
desirable for this end & tis both natural &
his duty to desire & wish for t right kind
of love & esteem of all Mkd —

Now then t rule appears possible (by example)
as it is natural & duty both for
Gtns to desire & wish for t right kind of
love & esteem of all men. it is their im-
possible duty to set them an exam-
ple by loving all sincerely as they love
~~him~~ themselves. & this is t law & t profits —
~~Now let it be noticed that~~ As they would
that others should do to them so are they
to do others; & are to deserve t love
of all by setting them an example
of loving all — But here let it be
noticed that there are other motives
beside y Gtns own private happiness
why he should desire t right kind of
love in all men; ~~such as these~~ is de-
sirous that all men might love G. &
do their duty to him; & in doing this

~~duty to him~~ it is their duty to love
[illegible]ethren of wh. he is one — this is a
motive wh. above all infinitely ought to
exceed his own private happiness, & al-
though his private happiness ought to
be one motive another motive why he chiefly
desires ~~right~~ love of all men — is that all
might be happy by excellency of religion
& seems if wh. would consist in their loving
him aright — again Motives of this kind
might be multiplied without end: ~~He~~
~~this reason~~ ~~he~~ ~~takes up~~ ~~tides~~ shows it becomes
a Christians duty & natural for him
to desire ye right kind of love of all men
& ~~as he desires & this duty~~ he is
to set ye example in loving all men,
as he loves himself & this is ye rule
wh. is ye Law & ye Ppts — & nothing else
is X But again let it be noticed that for a
christian to love all men as he loves himself does
not guide him to ~~take delight & complac-~~
~~ency in those who appear to be enemies to~~
G love all men in all respects alike, for
instance: It does not guide him to take
delight & complacency in those who ap-
pear to be enemies to G — he cannot love their
outward life & conversation — He cannot love
their disposition wh. is continually rising up

G. & every holy duty - But in this case he loves those persons in this way he sincerely wishes them well - & will take every method in his power to do them good, in order to draw them off fr their enmity to G. & will feel a pity & compassion towards them; knowing that except they are brought off fr their enmity they are undone forever — in this way he love them with a love of benevolence & good will - ! But with respect to those who appear to love G. & devote themselves to his service - these are the persons whom a christian takes complacency in — he delights in their company & conversation & loves them with a same complacency & delight wh. he takes in himself. — This is the Law & the Profits

But only ~~& duty~~ Religion not only has it seat in the heart & mind but also this love is to be expressed outwardly ~~& this~~ in the actions of life towards them. & the word All things whatsoever they would that others should do to them so are they to do to others This rule will affect the whole intercourse wh. takes place between individuals & that conduct wh. a christian desires fr his neighbour will be his rule of love to act towards him - We shall instance this in a number of things -

1st In doing justly — Whoever professed a heart wh. was rectified with love to G. & did not feel a wound & a shock at being treated unjustly by his fellow men. it fills him with pain & abhorrence of the abominable deed — injustice & oppression were among ye sins wh kindled ye wrath of almighty G. agt ye Jewish nation wh became utterly unquenchable: From extreme horribleness of ye crime it is very easy to see how desirable is ye virtue wh is its opposite. i.e doing justly: or doing right to one another — And if ye christian would wish to avoid so great an evil as injustice done to him: let him set ye example to do justly to all. X: let him do to others as he would that others should do to him — let him adhere to this rule truly in ye exercise of ye christian temper & then he does that wh is ye case & ye pt. — But How many who pretend to be christians depart from this rule; instead of doing to others as they would that others should do to them — do they not do to others as others do to them: & in this way defraud, deceive, & overreach their neighbour: do they not take away ye right of ye poor from their neighbour because it is in their power to do it:

Do not some oppress & take an unjust gain but it is in their power: ~~but~~ Do not some hold back what is right of their neighbours but it is in their power — Now this is the way of the world in a very great measure ~~but how~~ ~~how can persons do this who are the subjects of the Christian religion?~~ How dwelleth the love of God in such? Nothing could be more opposite to the christian rule: & their own feelings would find it out if they would put themselves into the place of those whom they defraud & oppress. How they should be treated ~~if~~ would not like to be treated after that manner: Many who pretend to be christians do not seem to think that they are obligated to be honest ~~but suppose if they do to others as well as others do to them they are very apt to do under all circumstances~~ they think they may treat their enemies ~~& hate them~~ as they rarely as in their power for they expect no better treatment from them: but this is diametrically opposite to the Christian temper & the christian rule of loving others as we love ourselves: Christ says love your enemies do good to them that hate you: pray for them that despitefully use you & persecute you — How then can that person pretend to be a christian who would

※ Many do not pretend to love their neighbour as themselves. — When they lead others into difficulty by misrepresentation & take advantage of their necessity, their ignorance, or weakness they do not feel as if they had wounded themselves: but generally boast of it as a mark of their profound skill & understanding & very perfection of their business. — Can I or do this? Can he who loves his neighbour as himself feel delight in such things? No beside. The abominable nature of crime: it is unnatural for any one to

~~his own flesh~~ to take pleasure in hurting him. X no person can take delight in ~~injuring him~~. being injured X he who looks his neighbour there as himself would abhor doing unjustly but he would conceive it as agt his own flesh ~~& being beside any [illegible] of [illegible] & [illegible]~~ The person there. Who can suffer him. To do unjustly ~~& [illegible]~~ must renounce every idea of ~~[illegible]~~ being a christian: for if he hates his brother whom he has seen (& is manifest by his treatment of him) how

can he love G. whom he hath not seen: How dwelleth the love of G. in such.

As thereof J. Christ would that all men should treat him justly so let him treat all men — As he wants have all men treat him with kindness; so let him treat all men: whether friends or enemies — Let no injury (of whatever kind) be repaid with injury — let no malice be repaid with malice but contrary wise: blessing for cursing; good will for ill will. Then in the Law & the Prophets but as Brethren avenge not yourselves but give place unto wrath for it is written vengeance is mine saith the L. I.

to the advantage of his enemy. When it lay in his power to ~~hurt~~ who soever would knowingly ~~& wittingly~~ do to his neighbour ~~more~~ of ~~other~~ otherwise than he would be done by in a ~~like~~ case, & circumstances is guilty of oppression & abominable injustice.

But How many think it lawful to take any advantage whether comes in their way either of enemies or neighbours provided they can not be detected? In doing it he brings ~~himself~~ ~~down~~ guilt upon his own pate ~~& further~~ Such a person, if he makes any pretension to religion he is a public scandal to it, & if he makes no profession but flatters himself that he's a christian at heart, he flatters himself in vain. Such things ~~as~~ as not ~~to~~ speak of G. & Children ~~but to children of~~ ~~& devil~~ He that can deceive & do his neighbour wrong & designedly ~~by that~~ thinks as he would not be ~~done by~~ himself proves himself to be an enemy both to G. & man & it is as absurd for such a person to call himself a christian as it would be to pretend that a fountain was sweet while ~~its~~ streams ~~there~~ were bitter as gall & wormwood. ~~& twin talk about~~ ~~or words~~ ~~or~~ words in their intercourse is a ~~a~~ desire to promote their own personal

interest honour or pleasure or to unite
them all in a word their own happiness
This being their highest & last design
in action all men find it necessary
in order to promote this to have order &
regularity of conduct; & as a general
rule they find that external honesty is
to do by others as they would that others
should do to them is best calculated to pro-
duce their own greatest private happiness — the
rule ~~there in this sense of it~~ is
is generally termed honour — The rule
while it is acted upon arising from this
foundation appears possible to most
men — ~~We cannot suppose that~~
~~no degree of~~ ~~but~~
~~but~~ in common it answers most
important ends in society; & principle
in ~~society~~ doing good in
hope of receiving as much again leads them
to get riches; & also to maintain the
right of individuals with considerable
energy — But let a rule arising upon this
footing be observed with never so great
punctuality — such actions have nothing
of the essence of religion in them
overlook his misconduct & forgive him upon
a reformation — so let him overlook & mis-
conduct of all men & forgive them upon

a reformation — Would he have others candid
toward him let him be candid towards
others: Would he have others be at peace
with him — would he have them Good neigh=
bours — good friends — let him study for
peace himself: be a good neighbour, a
good friend — This is ye Law & ye Prophets
But 2ly The rule viz^t ~~not only in~~
~~some of ye particulars but in~~ to a right use
~~of ye tongue~~ of speech towards each=
other: Would a Christian be spoken well
of let him speak well of all men
Let us not suffer by passing your
lips — If ye Lord ye Spirit you are oblig
sometimes to say things wch are a dis=
grace to ye person of whom you are
speaking by no means exaggerate
his faults but leave them with pity
as soon as possible & if possible cover
them over with something wch is com=
mendable — Charity covers a multi=
tude of sins — But What numbers
deviate in this rule: who pretend to be Xtians?
~~If some persons~~ ~~of~~ ye Psalmist Their
~~throat is an open sepulchre~~ ye poison of asps is under their
throat is an open sepulchre What is
their slanders wch they uttered were so
poisonous as to destroy or blast a good
name at once — Is not this ye case
with many: who make pretentions to
being Xt^s children? How apt are persons

to speak in a stile of their neighbours
wh. indignity, disesteem, contempt &
rather a little or nought
hatred? how apt to dwell on their
faults? But do such persons, love their
neighbours as themselves? — would they
chuse to be spoken of in such a manner:
would they not blush to have
their neighbour hear them: & would
they not be highly offended to be
if their neighbour should treat
them after the example they set
Such persons forget what
Our Saviour — in a case of singular
importance He that is without fault
let him cast the first stone
not strange that words who are seeking
their own private happiness, should
endeavour to lay waste every
stood in their way: but for those who
pretend to love their neighbours as themselves
to suffer this liberty of speech it is
shocking beyond expression: they prove
themselves unfit to be a shame to a name
of Christ in whose mouth there was
no guile
Christ. If persons would act up to
Laws of Christ. Let them speak with
that kindness & love of all ones with
they would chuse to be spoken of
But it is time to close
with a few pertinent reflections

I We exactly see what would be the happy effect of this rule taking place: Society would become one harmonious happy body: united by universal love, friendship & kindness; — Doing to others, as we would that others should do to us would make a society so far as this took place perfectly like the blessed & happy society of Hr: notwithstanding the other imperfections of our natures yet it. What would follow but this single rule if it would be as clear idea of a happy state of the blessed in this particular:

Were this rule strictly adhered to there would be that inhumanity, & want of love, which is so often seen. There would be injustice; oppression; illiberality; unkindness; unmercifulness; hatred; revenge; envy; varience & contentions — These could have no place among men — contention — stupid ignorance & self conceit wh. puff up little minds would be no more — the tongue of slander would be mute, & parrings come to a speedy end — How ardently to be wished that it might universally take place in the practice of this rule wh. if so much neglected by the inhabitants of this world — What could so much improve & exalt our existence in

this life more pleasant & agreeable?
& what could be a more clear little or
evidence of our belonging to the happy
society above where no thing but
universal love & perfect felici-
ty forever reigns — As much then as
this situation is preferable to any other
we must let it enforce itself upon
& into the mind of every christian — Go forth
& in the temper of the christian & do to
all men as ye would that they should
do to you were you in their circum-
stances & this in the case & spirit &
when you have spent life in this way
your departure hence shall be
glorious & your eternity happy. —
But let no one deceive himself with the shad-
dow of this rule: To do to others as he
would that others should do to him
when he is destitute of love to G. is not
the law, or the spirit The thorn may just
as well boast of bearing grapes — or the
thistle figs as an unrenewed heart
boast of answering the law & the spirit by
doing to others as he would that others
should do to him — An unrenewed heart
may act — of morality — He may punctually maintain
— all the outward acts

~~in in~~ Justice in his intercourse with
men & all wh. is barely external & eye
do it altogether for a principle of self=
righteousness & a supreme desire to pro=
mote his own private happiness — in con=
sequence of which all his
[illegible] has all
[illegible] declares there is no religion 1 Cor. 13
1st & onward: Though I speak with the
tongues of men & of angels & have not
charity I am become as sounding brass
or a tinkling cymbal: & tho I have [illegible]
of Prophecy; & understand all mysteries & all
knowledge: & tho I have all faith so that
I could remove mountains & have no charity
I am nothing X and altho I bestow all
my goods to feed the poor & give my body
to be burned & have no charity: it pro=
fiteth me nothing XX These words bring
a settlement & conclusion one point to all
this is that the chiefest attention to & ful=
filment of moral duties towards each
other & even to suffer meekly from others
wants be of no avail towards a man's
salvation if they were done with a heart
destitute of true love to G.: & for any one
to pretend [illegible] contrary is to throw aside the
Bible X Nor are any to conceive that
good works are any part of the ground
& mean such works as [illegible] proper
of a justifying righteousness before G.

[illegible] his answer to the law & the Apostle
& the works wh. flow from love to God are the proof
that such love exists in the heart – the works of
faith repentance & other Christian graces
are a proof that such graces exist in the
heart: just as a man's breathing is a proof
that he is alive – But the works of love
repentance faith & the like are not the
meritorious cause of a man's justification
nor do they share the least part in it: for ob-
tayning & death of Xt are the only ground
wch is the end of the law for righteousness & this
is applied only by a saving faith in
him – It is S.t Paul by grace ye are saved
through faith & that not of yourselves it is
the gift of God – But do we by grace
make void the law? God forbid yea we esta-
blish the law – The law therefore stands
as an everlasting rule of practise for all
Christians & all men: & he that in the
exercise of charity fulfils the law & Apostle
[illegible] proves that he
is alive &c. to God: he proves that he is
already justified: & the more of a holy life
he lives the higher is the proof But he
that gives all his goods to feed the poor
& his body to be burned & has not
love it shall profit him nothing

Deut. 4 – Throughout = but
particularly from 1 8. to 1. 9. v.

Jan. 14. 1810 –

1. While Christians are wait=
ing here & preparing to be cal=
led to the K. of glory, no=
thing can be more impor=
tant for them than to hear
& obey ye pious counsels and
warnings of their dying friends.

The tribes of Israel we all
know were now waiting at
ye banks of Jordan to be led
over into ye promised land.
They had been long making
preparation for a considera=
able time = and now seemed
to be ready excepting two things

to hear the last counsel of their dying
Friend Moses & drop their part-
ing tear over his memory —
Moses had been twice admo-
nished of his approaching dis-
solution. He did every thing
in his power to prepare for it.
He requested a successor to be ap-
pointed, & was gratified. He
was commanded to distress
the Temples of Israel (the Midianites) — He
did this also. The Lord also
commanded him to appoint a
variety of laws, & statutes &
thanks come in force when they
entered upon their inheritance.
He ordered him likewise, to
set before them 2 bounda-
ries of their country, & appoint

commissioners to divide the land to all the tribes — and the mode in which inheritances shall descend from generation to generation — these duties to be completed — and in the last chapter of the preceding Book — & more sum up the appointments of God of Israel by saying These are the commandments & judgments which the Lord commanded by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan near Jericho — It would seem as if all things now were ready — & nothing to do but to pass over Jordan & possess the land — But Canby in some sense I must in-

portant article of preparation
was yet behind (viz) to hear
& take of their duty — obligations
& warnings enforced upon them
in one speech, from ye dying
lips of their greatest earthly
Benefactor — Not that I suppose
he thought now delivered more
or possessed in them [illegible]
than before — but to convince them
of this coming of a friend who
had done with earthly things,
who stood on ye brink of eternity
& knew it — who could have
no other design, but their best
good — & would not deceive them:
So hear this speech in this
sense was ye most important
of all their prepara[illegible]tions — as
it contained the sum

of their duty - & upon their feel=
ing it, & heartily complieing
with it, depended their life,
& all their future happi=
ness on E Land to wh. they
were going - All E people
therefore attended to it with
deep solemnity - In like
manner - if we are Christians
waiting & preparing to be ad=
mitted to the Kingdom of Glory, how
exceedingly important that can
give us such a quickening -
such a solemn sense of duty
to God, as exhortations from
death beds - from dying friends
friends - who have travelled
with us thro' or nearly thro'
the journey of life - who feel
& know, that they have done
with all temporal things

& their next step will land them in a boundless eternity. Nothing of an outward nature is calculated to impress truth so deeply on our hearts as these dying speeches - and if we are not roused by them & excited to follow them - If we are not stirred up to prepare more abundantly for the glorious Kdm we have in view. It is best we are dyspositd & so christians - If we can reflect a power of truth, & shake off the convictions attending it, administred by a dying friend, we may be certain we are under the dominion of our lusts - & in primd de Rempe have no lot or portion in the land of promise: but are preparing for a dis-

becent plan — Moses felt his own
full of immortality — & ad=
dressed his brethren with this
feeling in the whole object &
beginning to end of his speech:
(it began & ends this book & ends
with it — except an acct of his
death & burial, & consequent
mourning of the people) His
whole object ~~in~~ was to
bring people to a pure &
holy obedience to God — This
object is kept up & enforced
by almost every possible mo=
tive it can be imagined —
But he did not advise a
single one, but what may
with propriety be addressed
& doubtless has been many times, by dying friends
to us as christians — But if =
we had no other, Moses himself
may be considered as our dying friend

who is urging us to [illegible]
duty from similar & even
greater motives than those
with which he addressed the
tribes of Israel — But At pre=
sent we can follow him in
only three —
1st Gratitude for past favors.

Moses began his address by
touching upon a multitude
of divine Kindness to let them
see & feel their obligations of
gratitude &
~~gratitude~~ obedience —
He hinted their departure
fr mount Sinai after they
had received the moral & cere=
monial laws — their journey
to the borders of Canaan — their
rebellion — their return to the
wilderness — their preservation
for forty years — & death of
all the old unbelievers — the

conquest of their enemies - &
the finishing of all Gods sta-
tutes & Judgts to them even
then - as they stood on the
banks of Jordan — He
referred to these with a vast
number besides - as instances
of diverse kindness to them
& then in our text applies
them to their conscience as an
argument to urge them to
obey & Lord — Now (says
he) therefore O Israel unto
the statutes & Judgts &c. I teach
that ye may live & go in & possess & enjoy
you — for to do them. Now
why Lord God if you teach them unto you
Therefore, seeing Lord has
in his sovereign goodness pre-
served you from childhood - and
carried you through the wilder-
ness - since he has cut off
your enemies, & brot you even

to the borders of Canaan — & taught you his whole will & your duty — Since all this has been done for you therefore hearken to & obey the Lord in all his statutes & judgments & teach you for this very purpose. But in all this do we not hear him speaking to us — ? — The Lord has preserved us for an inheritance — given us his holy Laws by wh. we have been taught our duty — not for Mount Sinai but for the Lord himself & his holy apostles — He has finished, & completed the canon of his word, & given it to us complete while we are here on this side death, waiting to be called to Abrahams glory — When we look

& consider how patient - merciful - & long suffering the Lord has been ~~to us~~ toward us - under all our backslidings - unbelief - murmurings & huffings - & when we realize that numbers have been cut off in their sins & we ~~have been~~ spared - What infinite arguments of gratitude & thankfulness have not had to arise before us? & Were a pious friend - ~~or~~ - for instance a magistrate - a minister of the gospel - a parent - husband wife - brother or sister - or even a child - who should be stepping into eternity - & enlightened to see these privileges as they would be not feel & say as Moses did? Now therefore, hearken & obey the Lord God & keep his commands that your days may live; & that you enjoy an eternal life! —

friends who have given us this same counsel (for substance) enforced obligation upon us to be holy & obedient to God? — Have we not had magistrates — ministers of the gospel — a Father — Mother Wife — Brother — sister, or friend who being inlightened to see these advantages have applied to counsel them? — While they considered they were to live after their decease have they not as standing on the brink of eternity besought us, to get our souls ready to pass over Jordan, in the Name of Him & meet them there? had sit down with them with Abraham Isaac & Jacob, in the kingdom of Glory — Surely this counsel, has in substance

been given us — We might
Love mention names & speeches
if necessary —
2dly Another motive advanced by
Moses to urge his brethren to
obedience was their own hap=
piness — Now therefore, O
Israel Hearken unto statutes
& judgts ch. I teach you for
to do them — that ye may
live & go in & possess the
Land ch. the Lord God of
your fathers giveth you —
They could not live, go in
enjoy the good land unless
they would be obedient — but
if they would they then they
would be happy — they should go in
& enjoy all the blessings of
that glorious land — (says
he) Keep His statutes & judgts

for this is your wisdom & your understanding in the sight of nations - who shall say (surely this great nation is a wise & understanding people - for what nation is there so great who hath God so nigh unto them, as the Lord our God is, in all things we call upon him for -

Their honor, greatness & happiness, ~~&~~ depended upon their obedience - without this, God would not be nigh to them, ~~their glory & [illegible] thing for them~~ - who was the glory & crown of all their comforts - So likewise the greatest & greatest honor, excelle-

tion & happiness of H^r consists in being so near & like to God - & all depends upon our being truly holy & obedient to Him: Our friends who have stood on the edge of Eternity have seen this fully - When they have had of it exceeding & eternal weight of glory, &c. they were going to possess; & their hearts burnt with anxiety for us - & longing to have us enjoy it with them they have exhorted us to be it, to make our calling & election sure by obedience to God - They have begged of us to follow the footsteps of Him who thro' faith & patience inherit the pro-

mies — &c —

3d Another motive urged by Moses was utter destruction, in case they did not hear: Ken 6 &c 15 — Says he take heed unto yourselves, lest ye forget ye cov. of your God, wh. he made with you — & make you a graven image wh. ye Lord thy God hath forbidden thee — When thou shalt beget child. & shalt do evil in ye sight of ye Lord thy God, to provoke him to anger; I call Hn & Earth to witness ag. you this day, that you shall soon utterly perish fr off ye land whereof ye go over Jordan

to possess it - Ye shall not prolong your days upon it - but shall utterly be destroyed - This motive must have been almost infinitely rousing & alarming - He concluded by saying, Know therefore this day: & consider in thine heart - that Lord he is God in Heaven above - & upon the earth beneath - there is none else - Thou shalt keep therefore his statutes & commandments - which I command thee this day that it may go well with thee: & with thy children after thee - & that thou may'st prolong thy days upon the earth, which the Lord thy God giveth thee forever - This

motive applies to us with
all its infinite weight, by
only fixing our obedience
to this side Eternity where
we stand— Utter destruction
will be our doom if we grow
under all our advantages do
not obey— This Likewise
has been administered by
our dying pious friends.
How have they exhorted &
prayed for us—? How has
a magistrate wept over his
disobedient subjects— How has
a minister of the gospel wept
over those, whom he could
not persuade to repentance—
How have our Parents &
dear connections, wept with
concern for us— & tears rolled
down their dying cheeks—

for dear they should never
see some of their relations, &
children, in that better world?
And have they not called
Him Record to witness against
us that ~~[illegible]~~ if we
rejected their last best
counsel, we must inevi-
tably perish? — All this
has been experienced by
us —

The question then
is, most concerns us is
Have we felt, read & obeyed
these counsels? Coming
from those who loved us
most — who felt they had
done with earthly things

— who would not deceive us — & who have gone to the blessed land — Have We to felt their counsels as to make the most diligent preparation for our own exits — &c —

If so all is well —

If not — if the most of getting made of advice is trampled under foot we may know, we shall perish —

Deut 7 20th throughout:
Excepting nearly v. 5 & 15 verses inclusive
March 4. 1810.

Heaven will be enjoyed only by those who gain it by conquest over this world, through the strength of the Redeemer — are willing now to subdue utterly all their spiritual foes — and without fear — favour or affection oppose them till they die. —

Moses in this his dying speech did not fail to let the Israelites know, that the blessed land they were going to inherit must first be conquered by the sword: & the wicked inhabitants put

put to death — before they could enjoy it with any tolerable degree of comfort. He therefore would leave his last direction how to conduct when engaged in the sacred but business of exterminating the canaanites — "But of the cities of these people which the Lord thy God doth give thee for an inheritance thou shalt save alive nothing that breatheth but thou shalt utterly destroy them: namely, the Hittites & the Amorites the Canaanites — & Perizzites the Hivites and the Jebusites as the Lord thy God hath com-

manded them. These nations included within the boundaries of the promised land, were devoted to destruction by the Lord himself; and he constituted the Israelites executioners of his sentence. This explanation of the case ought forever to shut the mouths of infidels when opened to object against the conduct of Israel in making war upon the Canaanites & putting them off & possessing their country. These nations, together with all other nations have forfeited their lives & every temporal blessing, by their sins against GOD — If the Lord permits them to live: they live merely by his clemency & mercy: not because they deserve it — And on the footing of strict justice the Lord had a right to cut off the Canaan-

ites by what instruments he pleases.
& likewise all other nations. There
can be no more objection therefore
agt. ye conduct of Israel in des-
troying ye canaanites than agt
an officer, properly appointed &
directed
executing the sentence of ye law
in taking ye life of a murder-
er — Moses, in all those various
instances wherein he was commanded
Idolatry & adultery with
to cut off murmurers their
families — women & children acted
as ye Lords agent & by his com-
mand — Those who suffered, had
forfeited life — every one of them, in
ye hands of divine justice: ye Lord
had a perfect right to order their
deaths by what instruments he
pleased — by sickness — by fiery fly-
ing serpents — by earthquakes fire

or ℔ sword of Justice in ℔ hands
of Moses, or any other men
whom he should appoint—
And now when Moses was
about to take his final leave
of his people, he was guided
by ℔ Holy Spirit to enjoin
upon Israel to destroy ℔ wick-
ed inhabitants of Canaan:
even, every one that breathed.
These inhabitants are spe-
cified by name, so that they
need not hesitate in ℔ exem-
tion of their commission.
One reason is given why all
should be cut off (viz) least
they should teach Israel
of Israel to do after their
abominations — & lead them
to sin against ℔ Lord their God.

In all this we have a lively representation of the duty of Christians in their spiritual warfare – Here is their inheritance & the reward of their victory over this world – In order to this victory, & the enjoyment of it they must now wage irreconcilable war with all their spiritual foes within & without – The cities of these people – the palaces of sin in the heart – the strong holds of Satan must come down – Here dwelle Selfishness – unbelief pride envy stupidity – hatred of all that is good – enmity of God – love of world – and an host of evil passions and lusts, all which the Lord has devoted to absolute destruction and christians must make

no true with them - Their outward foes, are these same tempters, & dispositions in worldly men, who have no grace but like the Canaanites live in spiritual idolatry - bowing down to the gods of this world - Gold silver - honor - pleasure - and sensual gratifications - These evil propensities are also under sentence of death - & must not be allowed to live or breathe by any upright christian: but so far as possible, to exterminate every passion, appetite or custom, which is opposed to God or his holy laws - Lest these things should mistake these foes, the apostle to the Galatians has called them by name - Now the works of the flesh are manifest which are

these - Adultery - fornication - uncleanness - lasciviousness - Idolatry - witchcraft - hatred - variance - emulations - wrath - strife - seditions - heresies - Envyings murders - drunkenness - revellings & such like - This group of ungodly foes must be defeated & conquered with all their allies, or no christian can enter the Kdm of Hn - for adds the Apo - they that do such things shall not inherit the Kdm of God - But in this warfare agt Sin, Satan & the world, we may observe

2dly That Christians in order to overcome world through the strength of Ch, must be resolute; & without fear favor or indulgence to their foes oppose

them till they die— Moses de-
rected Israel in the day of
their conflict not to fear their
enemies, however numerous or
strong— but remember it was
the Lord who was with them
to give them success— Says he
When thou goest out to bat-
tle ag^st thine enemies, and
seest Horses & chariots, &
a people more than thou:
be not afraid of them: for
the Lord thy God is with thee
wh. brot thee up out of
Land of Egypt— It shall
be when ye come nigh unto
the battle, that the Priest shall
approach, & speak unto the
people & say Hear O Israel
ye approach this day unto
battle ag^st your enemies

Let not your hearts be faint
neither be terrified because of them
for the Lord your God is He
that goeth with you to
fight for you, & to save
you — How inconceivably
animating must these words
be to those who realized
them at the moment of con-
flict — Seeing a vast ar-
my — with chariots & horse-
men, all manifested in
terrific array — just ready
to swallow them up — How
animating to hear a mes-
senger from the God of armies
address them with the cheering
words fear them not. nor
be terrified for the Lord
hosts is with you to fight
for you: to crush your foes

& save you alive — surely with such encouragement an handful of troops would be invincible. One would chase a thousand & ten just ten thousand to flight Numbers — glittering array — marshal skill — or bravery would be nothing in this case — Who could meet J. GOD of Israel.!! —

But my friends in this example we have a striking representation, both of J duty & safety of Christians. They are engaged in a warfare, in wh. Reinforces are legions — many of them are Double & Strong — They are full of enmity — & revenge.

They often appear terrible, &
christians are apt to feel intimidated - shrink away, and
feel as if they could not abide [before them] - but must perish - This is totally wrong.
They ought to consider, that
however weak they are in themselves, [Jesus] Ch. is infinitely strong.
However numerous the powers of
darkness may be - Ch has conquered them - However old, subtle - or revengeful they cannot
go beyond their prescribed limits.
They ought to hear Ch saying
to them fear not little flock
it is your Fathers good pleasure to give you Kdm. Resist the Devil & he will flee from you - [draw nigh to God & he will draw nigh to you.] Say get thee behind me
Satan - In a day of battle

when they are assaulted by open infidels - studied in all the arts of sophistry - guile & delusion. They ought not to fear them, or be intimidated, but put on resolution & meet them with the sword of the spirit the word of God - When attacked by false doctrines; wh. often are so plausible that if it were possible they would deceive even the elect, they should bring them to the law & to the testimony & there confound them - When attacked by sinful customs, they ought to stand braced up against them with a declaration of opposition. Be not conformed to this world. When assailed by the allurements of worldly friendships, repel them with a firm faith in the Spirit, the friendship of this

world is enmity with God.
whosoever will be a friend of
world is Enemy of God —
When they are tempted with
honors
allurements of riches & world=
ly splendours — Repel these
Baubbles by a chapter from
Ecclesiastes which declares them
absolutely vanity: empty as
air — When tempted by risings
of selfishness — unbelief — avari=
cide, envy, discontent — mur=
murings agt providence — repel
these, by prayer to a throne
of grace for a new supply of
help in this time of need;
mercy & divine influence to
to cleave at least from
these internal traitors agt
humility & submission to God.
When they are beset with
unsubdued appetites & passions
& lusts of flesh, ah, war agt the

soul, they ought to quench & extinguish them by looking at & guard of destruction to which they lead - & to avoid - & keep under my body & bring it into subjection - least when I have preached to others I myself should be a cast away & and when Christians are attacked with poverty - sickness - losses persecutions & & last enemy death - they should repel them all by ~~lifting~~ taking hold of exceeding great precious promises, & Christ has given them for their support - I will never leave you nor forsake you - Ye are kept by the mighty power of God unto salvation ready to be revealed in the last time - He that endureth unto the end shall be

saved — All things shall work together for good to them that love God & are called according to his purpose — Resting on these promises, & using skilfully y christian armour they never ought to fear y united powers of y Canaanites & them — while they do their duty — y Lord is he that goeth with them & will lead them to conquest & y immortal inheritance of Heaven

3dly If any who would be Xtian christians, yet are not willing to take up his cross, & venture all for Christ in forsaking his enemies, they ought to be expelled from y number of Xt disciples as a nuisance to y body —

& Moses, & ye officers shall speak further unto ye people entering into battle - & say, What man is there, that is fearful & faint hearted: let him go, & return to his house, lest his brethren - Least faint, as well as his heart - Defenseless were ye cowards, who had guilty consciences - & had no faith in ye God of Israel -

Then we read that ye Lord. Says ye apo: Who shall seperate us from ye love of Ch: ? Shall tribulation - or distress - or persecution - famine - or nakedness - or peril - or sword ? (As it is written - for thy sake we are killed all ye day, we are accounted as sheep for the slaughter) : Nay in all these things we are more than conquerors through him that loved us -

L. Moses, & L. officers shall speak further unto people entering into battle - & say, What man is there, that is fearful & faint hearted: let him go & return to his house, lest his brethren - heart faint, as well as his heart - Deuteronomy were L. cowards, who had guilty consciences - & had no faith in L. God of Israel - It was necessary that L. Lord. Host should be men of genuine faith & courage - who were not afraid to die - & of course, timid - & faithless must be expunged & sent home, lest they should turn back in the engagement - & make a false impression upon others - In like manner, he wants none

in his spiritual body, who
are faint-hearted & cowards in
his cause — He therefore ne-
ver presses any one into service con-
trarily to his will — He advises
every one before he lifts to
consider well what is neces-
sary in order to become
~~to be~~ a disciple — what
~~he~~ will be required of him: &
whether he finds in if he could
perform the duty — Says he, What
King going to make war aga-
another King, sitteth not down
first, & consulteth, whether he be
able with ten thousand to meet
him that cometh against him
with twenty thousand. Or else
while the other is yet a great way
off he sendeth an embassage &
desireth conditions of peace.
So likewise, whosoever he
he be you — that forsaketh not

all that he hath he cannot be my disciple – Our Lord expected that if any individual under him, he would resign up himself to his direction – enter into his warfare & be ready to lay down his life in his cause. Short of this, he wished no one to pretend. The thing.
How perfectly absurd and mean does a christian soldier appear who when his Lord calls upon him to fight against Satan & the world, to think for himself: that this way & that – fearing one enemy & another – & cannot be brought to his place or do any proper service – such cowardly conduct proves to a demonstration, he has no faith in his Lord – demonstration & really is a

a traitor in the camp - It
would be far better for such
soldiers to be dismissed &
sent home into the world with
the infamy which properly belongs
to them — One or more such
in a Regt. disparage the rest
& create confusion — These
miserable beings can have
no portion but disgrace &
their souls, ultimately lost
in eternal ruin

In review of this subject
my friend — what is the prospect
of our enjoying His promised
Land? — Have we lifted
[illegible] unto God
of Israel? In a word are we heartily
willing to wage irreconcilable war with all the enemies
of God, & our Saviour? — Are we willing
to exterminate these wicked

even every one that breathe it? And are we willing to continue this war till we die? If so our inheritance will be sure. He that overcometh says Ch. shall inherit all things, & I will be his God, & he shall be my Son — There can be no failure in this case. Not all the powers of the enemy can hurt us in this case.

Again — Do we put on resolution to combat an spiritual foes, without fear favour or affection — While we exert all our strength in opposing sin, Satan, & the world do we trust in Ch. strength to give us victory —

Self love must ever go together — our own fortitude & strength & trust in Ch. Do

we not fear the enemy and
turn back &c

Deut. 28th From the 1st to the
25th v. inclusive.
April 8. 1810—

1st If professors of religion would
~~will~~ render universal obedience
to the commands of God they
~~would~~ enjoy God's universal blessings here-
after — Directly after
Moses had given direction to
the people to inscribe all the pre-
cepts of the moral & ceremonial
laws upon plastered stones
upon mount Ebal — & order-
ed the ceremony of pronouncing
the blessings of them fr. mount
Gerizim — & their curses fr mount
Ebal — He proceeded imme-

cately in the chapter before us to state the consequences which would absolutely result from their feeling & acting up to their duty, so plainly set before their eyes - & enforced in so powerful a manner — and also the consequences of their neglecting their duty & falling under those dreadful curses threatened in the law, & to which they had added their own most solemn amen — The first of these consequences is unspeakably happy — Says Moses — And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God to observe & to do all his commands which I command thee this day — that the Lord thy God will set thee on high above

all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. — Blessed shalt be in the city — & blessed shalt thou be in the field. Blessed shall thou be in the fruit of thy body, & the fruit of thy ground, & the fruit of thy cattle — the increase of thy kine & the flocks of thy sheep. Blessed shall be thy basket & thy store — Blessed shalt thou be when thou comest in & blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee

one way. - & flee before thee
seven ways - the Lord shall
command the blessing upon the
in thy storehouses - & in all
that thou settest thine hand
unto - & he shall bless thee in
the land w.h the Lord thy God
giveth thee - The Lord shall
open unto thee his good treasure
the Heaven, to give the rain unto
thy land in his season & to
bless all the work of thy hand:
& thou shalt lend unto ma-
ny nations, & thou shalt not
borrow - And the Lord shall
establish thee an holy peo-
ple unto himself as he hath
sworn unto thee - if thou shalt
keep the commandments of the Lord thy
God and walk in his ways:

And all people of the earth
shall see that thou art called
by the name of the Lord: & they
shall be afraid of thee. —
This ~~temporal~~ universal pros-
perity, both in a temporal &
spiritual view should ab-
solutely overtake them, & be ex-
perienced by them, should they be
obedient — The details of these
blessings are often repeated and
varied to shew their universali-
ty & richness — They placed be-
fore their view, the garden of
Eden revived — They could see
their country an happy spot,
for which the curse denounced at the
fall of man would be removed should
they come wholly to the prescrib-
ed limits of obedience. The earth
should bring forth by handfuls —

the trees should heard with every
delicious fruit - & their vats burst
out with new wine - their fields
should be clothed with verdure
& their vallies with corn - their
mountains & hills swarm with
numerous flocks and their
streams abound with fish -
The air should be pure - temperate &
healthful - & every spot ren-
dered delightful & decked with
roses of Sharon & lilly of
the valley - Milk & honey &
Riches of wheat should
regale their appetites & uni-
versal health abound. No
enemy should hurt them -
their honor & glory should
spread through the world & be
a terror to surrounding nations
add to all this God com-

nant to be their God & por=
tion to all eternity should
be confirmed & established
to them — This shall come
to pass s^d Moses, if you will
hearken diligently, to observe
& do all y^e commandments of y^e
Lord wh. I command you this
day — And equally true
is it with us at this day.

If professors of religion would
now, render strict & universal o=
bedience to y^e laws of God; as it is
their duty to do, He would give them y^e
richest temporal comforts,
& his eternal blessing in y^e
world to come — The Holy
Spirit in y^e scr^s expressly de=
clared that godliness was
profitable unto all things

having a promise of the life that now is, & of that wh is to come. To you who believe, all things are yours — Whether things present or things to come: all are yours — And said our Savr Seek first the Kdm of God & his righteousness & all these things shall be added unto you — This is a gospel precept — The promise of God for the life that now is & that wh is to come, are as rich & full of blessings, to believers under the gospel, as they were to Israel, under the Law. Would professors of religion be obedient & diligent & observe to do all the laws of God, & be holy as he is holy: they would be perfectly happy here & hereafter. It

was no want of faithfulness on
t Lord's part that Israel never
enjoyed that high degree of tem-
poral prosperity, wh. he pro-
mised as t consequence of their
obedience but it was wholly
owing to their deficiency in not
doing his commands ~~do not~~ natt
~~[illegible]~~ furnish-
ing the title upon wh. t reward
was promised. So now, it is no
want of faithfulness in God
to his promises that his child-
~~ren~~ do not enjoy as much
temporal felicity, as t actual
possession of all outward things
could afford: but it is wholly
owing to their deficiency in
obedience to t precepts of t
gospel - this not being holy e=
nough to enjoy more. The
least sinful sinner in Ch is

considered as perfect in point of
law — He is justified by Ch^t &
standing in him is entitled to
all blessings temporal & spiri=
tual: But these blessings all so pro=
mised, that he shall actual=
ly enjoy them, no further than
he is holy & obedient. For this
reason, the best christian on earth
lives vastly below what in Ch^t
he is entitled to & would enjoy were he more obedient
& would prove
person of Ch^t he sincere — and
keeps all this Ho^s word and
actions according to the holy
laws of God, He would fill
them with joy unspeakable
& full of glory, without ces=
sation: In proportion as the
disciples of Ch^t are sanctified, they
grow are happy & enjoy all things.
They inherit the earth. Being a=

adopted into the family of God, they
see the universe to be in his hand: &
[illegible] graduate their
desires accordingly to his will,
in all his gifts. They see that
love governs him in what he be-
stows, & what he withholds, in this
proportion. In this sense they
have a title to all things, and
enjoy all things, so far as they
are obedient. What an ani-
mating ground of exertion
is set before professors of reli-
gion, to rouse them
to a strict & universal devoted-
ness to God in all his commands.
As truly as they walk in the spirit,
they can open their eyes on a world
filled with the goodness & mercy of

God – This external world will appear to be full of [illegible] God & they can rejoice in all [illegible] works of Providence & grace.

The lowest christian in temporal gifts, has infinitely more solid joy, peace, & satisfaction than the richest wicked man in full possession of all outward gifts. Some Savior Verily I say unto you there is no man that hath left house or brethren or sisters, or father, or mother or wife or children or lands for my sake & the gospels – But he shall receive an hundred fold now in this time, houses & brethren & sisters & mothers

& child= & lands (with persecution)
& in ye world to come eternal life
(Mark. 10th-29th) His idea was, that
ye solid joy & satisfaction which
any one would receive ~~in this~~
~~world~~ from obeying him & his gospel
although in midst of persecution,
~~[illegible]~~, would
almost infinitely exceed, ye com=
fort to be enjoyed, in ye possession
of ~~all~~ temporal things, with=
out ^ obedience to him - consequent=
ly ye way to be happy, is to be
holy. The blessing of God, makes
rich under any outward cir=
cumstance whatever - A sense
of his love - mercy - & goodness
is enough to fill a soul with de=
light & joy - A sense of ye par=
don of sin & reconciliation to

God by Ch^r often fills t^e the
brim, t^e believers cup of consol=
ation - He can hold no more.
While this is t^e case - a cup is sweet
All temporal circumstances are good;
a desart is beautiful - t^e flood
clap their hands - & t^e little hills
rejoice on every side - Every
things the God has made ap=
pears full of him & delights t^e
saint - : & this could be t^e uni=
form feeling of christians if
they could be universal in their ob=
dience - But what tongue
can describe t^e import of eter=
nal life; or t^e blessing. ~~It is~~
~~it is~~ of t^e infinite Jehovah
in H^s - ? To be absorbed
in t^e fountain of life - to be
refreshed with t^e splendours
of t^e divine perfections; &

made capable of receiving &
enduring ye unfoldings of the
divine glory to all eternity.
is infinitely beyond our com=
prehension — In the world
to come christians are be fil=
led with all ye fulness of God.

Nothing can be more certain
than this — He that overcometh
saith ye Spirit shall inherit
all things And I will be his
God & he shall be my son.
The members of ye Spiritual
body will constitute his ful=
ness: & they will be eternally
blessed in him — Blessed when
they go out & come in — blest
in every faculty — in every pos=
sible way & to all eternity. —
This is a sum of what God
will do for all such as truly

devote themselves to Keep all
his commandts

2dly Under all their emense pri=
vileges the curse of God lies up=
~~on the wicked who~~
~~refuse~~ refuse obedience to
To Moses to Israel - Deut 28
shall come to pass if thou wilt
not hearken unto the voice of
Lord thy God, to observe to do
all his commdts & statutes
wh. I command thee this day
that all these curses shall
come upon thee & overtake thee.
Cursed shalt thou be in City
& cursed shalt thou be in field.
Cursed shall be thy basket &
thy store - Cursed shall be
fruit of thy body, & fruit of
thy land - increase of thy kine
& flocks of thy sheep. Cursed
shalt thou be when thou com=

off in [illegible] shalt thou be when
thou goest out. The Lord shall
send upon thee cursing, vexation
& rebuke in all that thou [illegible]
[illegible] to which thy hand unto, until
thou be destroyed & until
thou perish quickly because of the wickedness
of thy doings whereby thou hast forsaken
me. The Lord shall smite thee with a
consumption, & with a fever, & with
an inflamation, & with an ex=
treme burning — & with a sword
& with blasting, & with mildew,
& they shall pursue thee until
thou perish. — And thy [illegible]
is over thy head shall be brass
& the earth that is under thee
thee shall be iron: & the Lord shall
make the rain of thy land powder
& dust — from [illegible] shall it come
down upon thee until thou
be consumed. — These expres=
sions of divine wrath are va=
ried, & drawn out into almost
all the minute circumstances of
human life; & designed positively

to cut off every one, through life
the wilderness — And as it so fell out
that the Israelites refused to com-
mand to of God; these dreadful
curses did overtake them & fall
upon them, in their temporal
infliction. (as we shall have oc-
casion to mention in pursuing
their history) — In consequence
of their rebellion — idolatry — impe-
nitency & wickedness every way —
& at last in filling up the measure
of their sin by putting Ch to death
the wrath of God came upon them
to the uttermost: & at this very
day they are lying under the painful
execution of this curse; & the
threatening here denounced by
Moses in his dying speech, is li-
terally fulfilled. — This exam-
ple therefore brings into view one
of the most solemn & important

truths wh. can enter ℔ human mind viz - that God's threatnings lie equally ℔ time agᵗ the wicked now who disobey his commands, as they did agᵗ Israel - & will as surely be fulfilled in their season - With this infinitely solemn truth before their eyes how can they rest easy a single moment? Although they stand like in midst of plenty, & every possible external accommodation be enjoyed by them, yet while they disobey, ℔ curse of God lies upon them, & all they have. They are under his curse, in ℔ city & in ℔ field. when they go out, or come in. All their substance is under ℔ curse: & all their labor: & their increase. One exercise of holy happiness suited to ℔ nature of their souls they have not - A worm lies

at the root of the Revelation of
Judgment; & a blessed confirmation
of the dependance of all on the Holy Ghost
— Like this Revelation of God
follows the Revelation of Christ — in
the Gospels — & Revelation — But it will
not be more & more — terrible
up, sorrow & death will take hold. the
pangs of a guilty conscience will then be
thought them — the King of terrors
will come & take them off — But
the horrors of the second death are
as far beyond description or con-
ception, as the happiness of the righ.
that sh. is implied, in the eter-
nal curse of the infinite Jehovah
can be known only, but by
dreadful experience. But
Here it may be asked, who are
those who refuse to command the
God? answer — They are those who live
in impenitency. In this chapter

land - We are all professors of religion in a gen[l] popular sense - We generally profess to believe y[e] Bible & depend on y[e] gospel for salv[n] - We enjoy more favors in many respects, than Canaan afforded - Our religious privileges are vastly greater - All therefore who continue impenitent, surely reject y[e] command of God & are under y[e] curse. -

And what may be then

at the root, of our Fair Seasons of
Enjoyment; & a blast consume their
dependance upon the earthly thing
like this shadow I have followed
follows them. They cannot stand
it off by any wealth or influence - into
heaven - Conscience - but it will
it will operate more & more - with
rise, sorrow & death take Lots. the
pangs of a guilty conscience will throb

Deuty 30th throughout.

April 22. 1810.

The practical observations which naturally result from this portion of history, and are illustrated by it are the following –

1st – That christians after being carried away by violent temptations into sinful practices: & after being left in satans toils for a length of time, they will be brought back again before they die; they will repent sincerely – God will remember his covt & for Xts sake confer upon them eternal blessedness.

The family of Abraham,

in all their generations to
the end of time, considered as a
collective body, may fitly re=
present an individual christian
who passes thro' innumerable
changes of prosperity & adver=
sity - dreadful backslidings
& final recovery -. Moses
in the close of his dying addres
to his people - extended his
thoughts beyond their last dispersion, even
thro' to the millennial day
& end of the world - Says he
It shall come to pass when all
these things are come upon thee
the blessing & the curse, which I have
set before thee: & thou
call them to mind among all
the nations whither the Lord thy
God hath driven thee: & shalt
return unto the Lord thy God

& shalt obey his voice, according to all that I command thee this day — thou & thy child= with all thy heart & with all thy soul: then, the Lord thy God will turn thy captivity & have compassion upon thee: & will return and gather thee fr all the nations whether the Lord thy God hath scattered thee — If any of thine be driven unto the uttermost parts of Heav — from thence will the Lord thy God gather thee & fr thence will he fetch thee — & bring thee into the Land, which thy Fathers pos=sessed — & thou shalt possess it & he will do thee good, and multiply thee above thy Fa=

thee — The Lord thy God will circumcise thine heart & the heart of thy seed, to love the Lord thy God with all thy heart & all thy soul, that thou mayest live. — And the Lord shall put all these curses upon thine enemies & on them that hate thee; wh. persecuted thee — & thou shalt return & obey the voice of the Lord thy God; & do all his commandts wh. I command thee this day — & the Lord thy God will make thee plenteous in every work of thine hand for the Lord will again rejoice over thee for good. as he rejoiced over thy fathers — This remarkable prophesy of Moses reaches to the full extent of the two

which L Lord entered into with Abraham - Isaac - & Jacob & their dependants - & this cov^t is repeatedly called an everlasting cov^t - The Lord promised Abraham that he should always have seed - both natural & spiritual - & in his seed the Messiah all the families of the earth should be blessed - The cov^t secured to Abraham that even to the end of the world, he should have spiritual seed in a line of his own offspring - ~~at the same time~~ besides the accessions made to his family by believing gentiles - The covenant also was so stipulated that while it secured a sound part in his family it left room for thousands & millions to be unsound & perish eternally.

After therefore (as Moses D.)
all these things are come upon thee
the blessing & the curse; this
meaning was — after innumerable in-
stances of God's blessing them,
~~on their obedience~~ as far as
they obeyed — & cursing them
as far as they disobeyed — then
while lying under the curse in
their dispersions among the
nations — they would call to
mind their sins — repent & re-
turn to God, with all their heart
& soul — & then he would re-
member his covenant, circumcise their hearts
pardon their sins
restore them
to their own land again, and
bless them, even more than
their fathers — The infliction
of the last terrible curse
took place
in the destruction of Jerusalem
by the Romans — they have

main? to this day stattered to
& utmost parts of the: labouring
under the wrath of God: anger for their
sins - only enough of them pre-
-ved to fulfill the promise to Abra-
-ham - all Judea a remnant
all along
has been saved: but the time is again
drawing near when they will
call to mind their sins - mourn
for them & mourning for a
first born - God will hear their
bitter cries - give them repentance
return them to their own land,
& bless them through the mil-
-lenial day & to all eternity.
But in all this - we can see
a striking representation of
God's faithfulness to his word
in regard to his real, but wicked
backsliding child - His word
with Ch is eternally fixed: &
& their
nothing can shake it - Says
they may be men

to Holy Spirit by David - speak-
in in ye language of ye Father
to Ch. I will make him my
first born - higher than the many
Kings of earth - My
will I keep for him forevermore
& my cov. shall stand fast
with him - His seed also will
make to endure forever - & his
throne as ye days of Heav. If
his children forsake my law, &
walk not in my judgts: if they
break my statutes, & keep not
my commandts then will I
visit their transgressions with
a rod & their iniquity with
stripes: nevertheless my loving
kindness will I not utterly
take from him: nor suffer my
faithfulness to fail - my
cov. will I not break: nor
alter ye thing that is gone

out of my lips in One thing I
sworn by my holiness, that
I will not lie unto David. (Ps 89)
The rod which God the Father
has made with Christ & his
even that him
unless is infinitely firm & un-
fading — Were it not so, not
one christian could ever be saved.
But this rod, while it blesses
the believer, & rewards all his
holy exercises — it leaves room
for thousands & millions of
sinful exercises wh. must be
pitied away by the smart of this rod. All
the children of God are liable to fall
into sin of ignorance — sin of
thought — sin of word, & action.
They are sanctified only in part.
The best & most circumspect
walk need
are imperfect & corrupt as
Father chastening hand: that
they may be made partakers

of this holiness — But alas there are others who fall into gross sins, being carried away by violent temptations. They have their little idols — the lust of the flesh — of the eye — & pride of life, to which they cleave as

the unsanctified part of Israel went to idolatry — Some real christians will sometimes fall into bad company like Peter — Here they will stay out of some carnal self-ish end — they will swallow down the flattery of these false friends & by & by they are ashamed of Ch; & the next step will be denying him flatly — Now the cloud gathers thick over their minds — they have taken a side against Ch & must maintain it — right or wrong — & now they are

prepared, if accused of being
on Ch. side to accuse & to swear
that they do not know him.
Nothing is so horrible a source
to weak christians as bad com-
pany — But even Hope, who
through sudden passion - fear
deception - & flattery fall
so egregiously, will Peter
be bro't to bitter repentance, before they die.
They will in their captivity call
to mind their dreadful guilt -
they will weep till their hearts
are broken & bowed into deep
humiliation - when they come
to see what they have done they
will abhor themselves & every thing
about them - Some christians
again are taken by Satans
baits & held in his prison a
long time, comparatively as
long as Christ has been in

captivity, before they are delivered — S. C. to E. Ch. at Smyrna, I know thy works & tribulation & poverty: but thou art rich: ~~[illegible]~~ fear none of those things wh. thou shalt suffer — Behold I devil shall cast some of you into prison, that ye may be tried — & ye shall have tribulation ten days. Here Ch. suffers some of his children for a time he casts them to Satan's prison — carried away with his devices, & abide there ten days: (or years) This was P. to be Eighth of Domitians persecution — The same now of the tares plan — some of Ch. own children, on account of this worldly spirit, are permitted by them to be entangled by Sa

ten & humbled for a season
that they may be purified. He
wills in his own time & before
they die bring them to see their
folly, repent, mourn and
pray for pardon. They will
be forgiven; & eternally saved
& all the evils which they
suffered or were liable to will
be inflicted on their enemies.
2dly Nothing is nearer, or easier
to find than way of life by
faith in Xt to every one who
sincerely desires to find it —
Id Moses in his concluding sen-
tences. This command &c. I
command thee this day: it is not
hidden fr thee — neither is it far
off — It is not in Hn that
thou shouldst say who shall
go up for us to Hn; & bring

it unto us – that we may hear it & do it — Neither is it beyond the sea – that thou should'st say – Who shall go over the sea for us & bring it unto us that we may hear it & do it: but the word is very nigh unto thee – in thy mouth & in thy heart that thou may'st do it.

The apostle Paul to the Romans applied these words to us in gospel days – He says Moses describeth the righteousness of faith in this wise – Say not in thy heart who shall ascend into Heaven (that is to bring Christ down from above – or who shall descend into the deep (that is) to bring up Christ again from the dead: But what saith it? The word is nigh thee – even in thy mouth & in thy heart – the word of faith which we preach – that

if thou shalt confess with thy mouth the Lord Jesus Lord Jesus & shalt believe in thine heart that God hath raised him from the dead thou shalt be saved — for with the heart man believeth unto righteousness & with the mouth confession is made unto salvation — This is the happy privilege of all who now sit under the light of the gospel. They cannot plead ignorance or inconvenience. The word of faith is lodged in their very hands. They take it down in their understandings as they draw in their breath — & nothing but a heart dislike to it, can prevent its operating to their eternal life — The word is night — it is repeated — it sounds continually — & nothing can

the offer is to every soul who sincerely desires to find true way of life. It is only to believe with the heart, to obtain the right and it is faith — & to confess with the mouth the Lord Jesus, & then salvation is certain — Every possible objection is moved out of way — & every thing is perfectly for every one, to believe those precious truths. Those heart, no doubt, exulted for joy when he gave out this sentiment — & surely it ought to cheer every son & daughter of Adam —

3 Ly — Those who turn away fr. the enemy privileges of the gospel, are guilty of despising their

God & Saviour & their own labour
will have all creation to wit-
ness against them, & perish forever.
P. Moses - Lee - I have set be-
fore thee this day life & good:
death & evil. But if thine heart
turn away so that thou will
not hear, but shalt be drawn
away & worship other gods &
serve them - I denounce unto
you this day that ye shall
perish - Ye shall not prolong
your days upon the land whith-
ye go to possess it - I call
Heaven & earth to record this day
against you - That I have set
before you life & death - Bles-
sing & curse - Therefore
choose life! that both thou
& thy seed may live - that
thou mayest love the Lord

thy God - obey his voice - and
cleave unto him (for he is thy
life & t length of thy days)
that thou mayest dwell
in t land wh. t Lord sware
unto thy Fathers to Abraham
Isaac & Jacob t give them.
Here t exhortation of this dy-
ing saint concluded - His
full soul could add no more.
And truly it seems as
if nothing could be more im-
pressive - It states in one
view, that those who turn
away fr. t enemy privileges of
Gospel must perish, amidst t
testimony & execrations of
all Hs & earth - They dis-
pise their God & Law - and
an eternal Hell of delight &
joy - they despise their own

souls & cover themselves
under ye wings of
eternal darkness, ig-
norance & pain —

And what can we think
of these things — ? Do
we feel an interest in them ? —
Have we in fact made sure of a
part in that gracious covt — wh.
secures our salvn ? Have
we really & sincerely devoted
all we have & are to God & Chr
& engaged to walk by his word
in all ye precepts of ye gospel ?
If we have let us be engaged
to walk agreeably to our so-
lemn vows & engagements —
Let us see to it, lest we do not ren-
der all our vows empty by our
backslidings fr. God & commun[g]
by following ye little idols of this
world, wh. are most contemptible

compared with duty to God —
Let us examine the company we
keep — & shun the whirlpool of
Satans temptations — &
Again — Let us consider that
Salvation is brot to our very doors
& for this day, heavens can have
no shadow of an excuse for
not being saved — The word
of faith is nigh us, in our
mouth & heart — We have
the love life — & death set before us
every privilege we can need —
We are exhorted by ten
thousand tongues to choose
life — But if in the midst
of all in choose death — &
cannot be persuaded by
all the means provided by
the blood of a dying
Savior, the calls of God him
self, & warnings of dying friends
to turn to it, we must perish dreadfully

Deut[y] 32[d] from the 48[th] verse
to the end — & the 34[th] chapter
& first 5 verses. —

May 27 1810 —

— Le[t] practical hints which
naturally arise from
this portion of history, and
illustrated by it
are the following — viz —
1 God often admonishes
his children of their speedy dis-
solution very soon after
their public labours are fi-
nished — Directly after
Moses had delivered his
song in which he finished
his public labours for the

people of God - it is said
the Lord spake unto Moses
that selfsame day, saying
Get thee up into this moun=
tain Abarim - unto Mount
Nebo - which is in the land of
Moab - over agt Jericho. - &
Behold I land of Canaan, wh.
I give unto the children of Isra=
el for a possession - & die in
the mount whither thou goest
up & be gathered unto thy
people, as Aaron thy bro:
thr died in mount Hor, &
was gathered unto his people.
How solemn was this mo=
ment? Moses had had se=
veral hints of this event

before: but now, to summon had come to leave the public stage on which he had acted for forty years, as no man before or since ever did. It had become so natural for him to care for the nation, & regulate their concerns, he seemed reluctant to leave them. He wished if possible, to have the satisfaction of leading the people into Canaan. For this he prayed repeatedly. But the Lord absolutely forbid it. & he gave it up. In taking leave of his people & the vast weight of public interest which lay upon him, no man ever exceeded him in point of propriety. Some no doubt would think

he talked too much – others thought he was too severe – and others, that he ~~was~~ knew the cause he meant to promote & open a door for [illegible] rebellion – Every one judging of him – censuring & commending just as their little minds happened to be impressed. But he uniformly great in his conceptions – uniting time & eternity in his views – he arranged & set in order his eternal interest & eternal happiness in the most forcible manner possible. Guided by the Spirit of God he persevered to the last sentence. And then the same day, the Lord, told him depart – Get thee up into this mount Abarim & die – He set his

house in order — pronounced his
last blessing upon the heads of the
tribes, & bid them [illegible] adieu.
This warning & summons to die
[illegible] to children of God
in [illegible] to all
[illegible] but in a multi-
tude [illegible] very plainly, &
others [illegible] Joshua &
David — Hezekiah — & Elijah & Elisha & amongs the
followed his example.
ancients — Peter — Paul — and
the moderns.
multitudes of later date, among
These admonitions, sometimes
by impressions made on the mind
by the Holy Spirit — as in the case
of the Pts & apostles — some-
times by extraordinary dreams:
But more commonly by the
providence of God. The age of
man is set at 70 yrs; to draw near
to this is a warning. When age has

exhausted & constitution &
[illegible] tabernacle totter & shake as
[illegible], it plainly admo-
nishes the possessor that he is
speedily to leave it — When the
memory fails essentially — the
strong men bow themselves
that look out of [illegible] are
darkened; & the grinders few-
When especially disease ex-
ceeds debility, & public la-
bours cease, the admonition
is loud — Get ye up upon this
mount Abarim, & behold the
Land of Canaan — the inhe-
ritance of I. Israel of God
& be gathered to thy peo-
ple — When sickness takes
hold of the ladies of God's
children: the voice is yet ye

up to your cancer - go up to thy God - set your house in order - raise your views to immortality - give parting advice to friends - counsel the rising generation, & be ready to die - How soon my friends shall we hear a summons like some of these to leave the world?

While we are pursuing our duty to God & our generation let us every day be watching to be called off - Let us be certain that what we are doing is for God truly: that we are walking in the Spirit & by his direction; & then we shall not be alarmed or troubled when it comes - but shall be able to leave our children & friends with a like dig-

nity & hospitality with Moses.
Let us ever make this prayer of Moses
Lord so teach us to
number our days that we
may apply our hearts to wis-
dom — The days of our years
are three score years & ten — & if
by reason of strength they be
fourscore years — yet is their
strength labour & sorrow: for
it is soon cut off, & we fly
away —
2dly Lively views of Hn
& its privileges make death
easy & desirable — As soon
as Moses had finished his last
benediction, & took his final
leave of the host of God & his
dear connections — with the most
most readiness & ——

cheerfulness he ascended ye mount
of death — alone — It is said
And Moses went up from the
plains of Moab unto ye moun-
tain of Nebo — to ye top of Pisgah
that is over ag^st Jericho: &
ye Lord shewed him all the
land of Gilead unto Dan.
And all Naphtali — & the
Land of Ephraim & Ma-
nasseh: & all ye land of Ju-
dah: unto ye uttermost sea.
And ye south & ye plain of
ye valley of Jericho, ye city
of Palmtrees unto Zoar —
And ye Lord said unto him
This is ye Land, which I
sware unto Abraham, un-
to Isaac & unto Jacob, saying
I will give it unto thy seed
I have caused thee to see it

with thy eyes, but thou shalt not go over thither. — So Moses the servant of the Lord died there, in the land of Moab according to the word of the Lord & he buried him in a valley in the land of Moab, over against Beth-Peor — but no man knoweth of his sepulchre unto this day — This last cheth. of Moses' death & burial was added by some inspired writer some time afterward & annexed, to Moses writings as a valuable fragment of history — It finishes the transactions, & closes the career of the greatest mere man (it is believed) that ever lived — But one thing is recorded of him (severely censurable) in the

In concluding these reflections My friend Let us consider how soon - if not already we shall be summoned to attend. I touch of death & dis - a If we have had no vision - yet does not our ages & infirmities declare to us we are speedily to depart - a If so let immediately set our house in order - get our taper trimmed prepared - & wait for our call ——

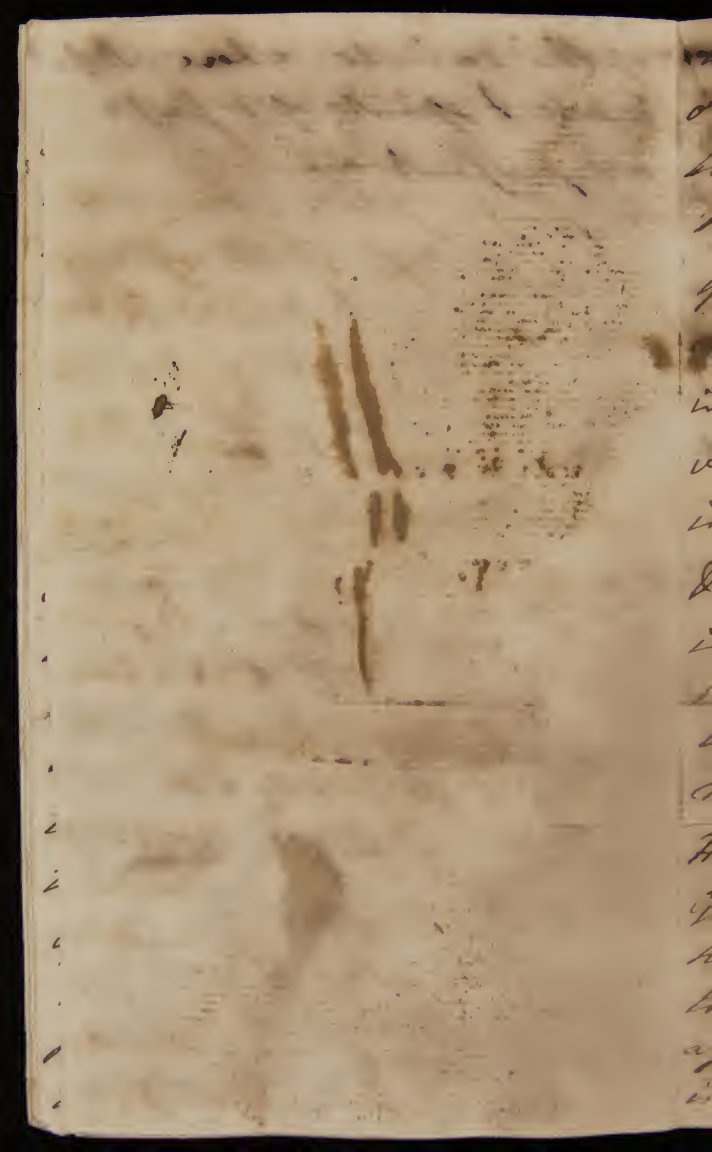
2 — Let us pray for live = ly views of present duty & to all to the glory of God

white we permitted to
stay — So that we may rea-
sonably hope when we come
to be called, we may have
Hr opened to us right!!
If we want Hope for this
we must now wish religion
an happiness —

Finally If we would leave
world so as to have our
deaths blessed bottles, let
us live usefully — follow
the footsteps of Hope
who thro't faith & patience
rit the promises —

Then we shall do good
in our deaths & be gathered
to the great congregation

of the saints whose Bodies
dead & Spirits of the Just
at present are——



whole of his public life. One observation will sum up his virtues & place him exactly in his proper place — He was the greatest type of Ct. of any man who ever lived — It may in some future time afford a rich variety of entertainment & improvement to draw out & display the particulars wherein they were alike — At present I can only look at him in his [illegible] and notice the serenety of his soul. Having habitually walked with God: his presence now carried him above the feelings natural to man — Of all the terrors wh. assail the soul of man, death is the thing. The vast consequences

of an eternal Hr or Hell are
are opened to t soul, as its por-
tion immediately after death.
A sense of sin & dread of ap-
pearing in t presence of an
Holy God, who is a consuming
fire to t wicked make death
infinitely terrible, to such
as have their conscience awake
& t moment of departure, draw-
ing on. Even a doubt of hap-
piness in t mind of any one
who realizes the consequences
of death makes its approach
terrible. On the contrary, live-
ly views of Hr & its infinite
privileges make death not
only easy but desirable, to
all t childn of God. Every
feature of Moses mind
appeared to be serenity & joy.

His very last words were an rapturous
exclamation of the happiness
of Israel - Happy art thou
O Israel who is like unto
thee - O people saved of the
Lord the shield of thy help
& the sword of thy excellency.
Thine enemies shall be found
liars unto thee & thou shalt
tread upon their high pla-
ces - In this frame he as-
cended the mount - Not with
fear & quaking as he ascended
mount Sinai but Joy &
rapture to see the Canaan
of rest for the people of God.
And see the Lord caused
him - (~~see~~) that is, by a mi-
raculous ~~power~~ power to see all the
land fr. Gilead to Dan - &

all the country round a-
bout: the land of Naphtali
Ephraim - Manasseh - Ju-
dah even to the great sea - &
Jericho & the plains even
unto Zoar - & said. This is
the land wh. I sware unto
Abraham Isaac & Jacob to
give it unto their seed -
While he viewed this land,
& feasted his mind on the
promises & blessings to be
enjoyed by the right- in it,
we may reasonably suppose
his views rose still higher
to the rest in Wm of which
this was but a faint type -
& to which he was going imme-
diately - His mind now
filled with the prospect of eter-
nal glory burst with adora-

to the Throne of God - the glorious Saviour - the holy angels - the spirits of just - the great Sea & fountain of eternal life & the blessed society & happy employments of that happy world stood before him - His body swooned, & he was there without an interruption of his meditations or joy - This was an extraordinary death - because he was an extraordinary saint - but thousands since have died with the same glory on their souls - St Paul said he had a desire to depart & be with Ch. which was far better. For the lively views of Heaven &

finite privileges made him de-
sire to depart— When the time
came— he s^d he was ready & the
& the time of his departure was at hand.
offered— He exclaimed I have
fought a good fight— I have
finished my course I have
kept the faith & henceforth
there is a crown of right^s
laid up for me— The
crown of right^s & joy of
his Lord stood in his view
& filled his soul with the
anticipations of glory—
An host of martyrs have
died in the same way—
Many of them so full of
Holy Joy & faith in Ch. they
felt not the flames, which con-
sumed their bodies— There
are innumerable instances in
in the
later times & even in our

days & among our acquain-
tances of those who have
felt united in the joys here
described. There is something
in pure religion, in lively views
of its privileges, & diff-
usive death of all its terrors
& makes it appear desira-
ble. Say the apostle John. per-
fect love casteth out fear
fear hath torment but per-
fect love casteth it out—
When believers have lived a
life of communion with God;
walked with him for day to
day—& had their conversations
in Heaven; the shadows of death
are often withdrawn on its
approach—the light of celestial
day rises in their souls—the

the sting of death is removed — &
victory over all his horrors
is obtained, & their translation
from this prison, to the realms
of glory — is easy & rapturous.
Mark the perfect man &
behold the upright for the
end of that man is peace.
In this my friends lies the
crowning excellency of re-
ligion in this world — it forms
a sure & safe passport to
eternal glory.

3dly When a great & eminently
by good man dies, it is but
reasonable, that all who are effected
by interested any way — should
feel it, & take time to make
a suitable improvement of it.
It is said, And the children of Israel
wept for Moses thirty days

on the plains of moab -
The hosts of Israel when
they came to realize that
their greatest earthly Bene=
factor was gone - it impres=
sed their minds very sensibly.
A flood of tears were shed -
The Jews among them felt
as if they had lost a Father.
They now remembered with
double astonishment his
Wisdom - patience - meekness
fortitude, & unparralled la=
bours for their happiness, for
time & eternity - Revolv=
ing these things over in their
minds they could not help
feeling a fresh impulse to
listen to his instructions &
follow his example - They

took time to engrave upon
ye table of their hearts, his
dying counsel, that they
might follow it while they
lived, & rejoice in death, &
meet him again in ye
~~Heavenly Kingdom~~ This
is ye proper method of
mourning ye death of emi=
nently great & pious men.
To feel this loss is proper.
But the true benefit consists
in listening to their pious coun=
sels & warnings & following
their footsteps — this honors
the dead — this makes their
death a blessing, & rewards
their labours — & this pre=
pares ye way to meet them
again in ye Kingdom of glory —

Deut.y 8th From the 2d.v.
to the end of the chapter.

Feby. 18. 1810

1st Christians ought to remember the changes which they have passed thro' were especially designed by the Lord to humble them & make them obedient to his will: so that finally he might make their future state the more happy.

Thou shalt remember all the way, wh. the Lord thy God led thee, these forty years in the wilderness to humble thee & to prove thee: to know what was in thine heart, whether thou wouldest keep his com-

nandments or no- & to do the good in thy latter end.—

The grand object th. L. Lord had in view, to accomplish for his people, was, their spiritual & eternal benefit. For this purpose he struck out for them a path to follow which no human wisdom could have done. Instead of directing them straight to Canaan the nearest way, which would have been, only a fortnight's march, he led them through a great and terrible wilderness, in a crooked path of prodigious length, making it a journey of forty years duration — In this jour-

ney they passed thro' scenes
innumerable of the greatest discouragement, perplexity, & vexation - & on the other hand of
miraculous favor & kindness.
Sometimes they appeared to
be on the brink of destruction
for want of food - & sometimes
for drink - & then again, they
were marvellously supplied.
- Sometimes they approached
near the borders of their inheritance, & again driven off to
a great distance - Sometimes
in imminent danger from
fiery flying serpents - Scorpions & drought - & then again
were brot into safety & plenty.
Sometimes in apparent danger

of being destroyed by ~~the~~ earth opening its mouth & swallowing them up - also by some deadly plague, who swept ~~them~~ off by thousands - & then all at once delivered, and additional favors granted - Sometimes they were invaded by hostile nations who threatened to crush them all, but in the midst of their dangers, the arm of the Almighty defended them: & gave them complete deliverance. In all this journey, their raiment waxed not old - nor did their feet swell for forty years -

And

being brot near to promised land —
Now they are informed that this
unaccountable journey (in human
view) with all its appendages, was
designed on purpose to humble
them & do them good — In or=
der to do them good they must
be humbled — They must know
what dreadful depravity dwelt
within them — that they were
miserable — & poor — & wretched
& fully deserving of eternal
ruin — They must know that
they deserved no favor, although
supported by miracles of mer=
cy — A retrospect on their past conduct would shew
them that they were full of
distrust — murmuring — and
ingratitude towards God —
That they were prone to over=
look their mercies — & exaggerate
their sufferings — To remember

I way to Lord led led them: &
see their perverse conduct would
naturally lead them to loathe
themselves & repent in dust
& ashes — To be ashamed of
their disobedience, & fill them
with conviction of their entire de-
pendence upon the sovereign mer-
cy of God for every blessing; &
lead them to obey him implic-
itly in future
ity, without hesitation —
This humble obedient spirit
would prepare them for heaven
hereafter — & eternal happiness
But what is all
this, but the experience of every
christian. All God's deal-
ings with them are designed
to make their Holy state more
happy — For this, there is an
absolute necessity of their be-
ing humbled — emptied of

their
pride – self sufficiency – world=
ly wisdom – carnal attachments –
& dependance upon this world.
They must be humbled into
the dust – & be willing to be no=
thing in this world – as God sees fit – They
must be so humbled as to be
willing & universally
to obey God implicitly
without murmuring or hesita=
tion – & depend upon him alone, &
upon no other.
To effect this, the Lord com=
monly marks out a path for
them totally different from what
they or any human wisdom would suggest.
they naturally wish – Perhaps
for this just setting out with
their faces Zionward – he breaks all their plans, &
leads them in a most crooked thorny
road – It may be he takes
away their temporal interest &
makes them wretched in a tempo=
ral view – Sometimes he takes

away their friends – Parents – Childr., and other connections – Sometimes he takes away their health – & keeps them on the borders of the grave. Sometimes he permits Satan to buffet them – to tempt them to slander – & then wounds hearts to rife with unbelief – Sometimes he permits them to fall into scandalous sins, & wound the cause they have professed. All these changes are continually taking place more or less with the Childr. of God. And it is their indispensible duty, to reflect & notice the hand of God, in directing all their way, they have been led: & to know, that this mortifying way is marked out on purpose that they might be humbled

& made to obey the wills of God uni-
versally - however expressed -

They ought to be perfectly convinc-
ed that from their highest
elevation in spiritual joys
to their lowest grade in de-
jection God is designing their
everlasting benefit - We must
ask ourselves, whether these chan-
ges do in fact excite us to obey
the Lord simply & expect all of
him? If so we may take cou-
rage. The Lord deals with
us as sons. He sanctifies his
hand - & we are unquestionably
preparing for the Kingdom of Glory.

O Moses - Then shalt consi-
der in thine heart, that as
a man chasteneth his son, so
the Lord thy God chasteneth thee.

Be humble obedient spirit
bearing the spirit of the chastisement

we are hereby proved to be
ye sons of God — & are waiting
with hope of soon being
called to that high & ex-
alted complete humility
wh accord with the law of
eternity:

2ly The comforts to be enjoy-
ed in Wm ought to be infinite
inducements to Christians
to obey the Lord Thirdly in all
his commands — Says Moses
to Israel Therefore shalt
thou keep ye command to
ye Lord thy God, to walk
in his ways & to fear him:
for ye Lord thy God bringeth the
into a good land: a land of
brooks of water, of fountains &
depths that spring out of ye val-
leys & hills — a land of wheat &

barley – & vines & figtrees – and pomegranates – a land of oil=ive & honey – a land wherein thou shalt eat bread with=out scarceness – thou shalt not lack any thing in it.

The richest variety & plenty of outward blessings, abounded in this country, of any, on ye globe. Here the Israelites, were to eat bread without scarceness: and all manner of delicious fruits to regale their taste. They should lack nothing in this exceeding good land – And all this Moses introduced as form=ing an argument to induce ye people to be obedient – Therefore shalt thou keep ye command=ts of ye Lord thy God & to walk in his ways & to fear him. The

goodness of God in these gifts laid them under a strong obligation of gratitude & obedience — But what shall we say, of the obligations christians are under, to obey the Lord thirty Universally, for they set before them in this Here in stead of provisions for the body are provisions for their immortal souls — Instead of springs & fountains springing in hills — Here is the eternal original fountain & Ocean of life in God: in Christ — & the Holy Spirit — The streams of wisdom — knowledge — grace — delight & joy which flow from this original fountain, are sufficient to refresh & satisfy desires of all its inhabitants

to all eternity — Here says the Psalmist — the Glorious Lord shall be unto us a place of streams & broad rivers — From the glorious God. our Savr: will flow broad streams, and rivers of consolation into the breasts of the redeemed & make them flourish in immortal vigour — As the right hand rivers of pleasure flow forever more — Here is the Paradise of God — the Holy Mount Zion — In which he dwells in light & splendor of which we can form no adequate conception — Here reside generally the innumerable company of holy angels — Here are the Spiritual body of Christ the fulness of him that filleth all in all; and here to reside eternally.

~~& go no more out~~ — Here Ch.
will drink with them new wine
of holy comfort in his Father's
house — Infinite perfection
will here be seen, in the divine
government — The mysteries
of providence in this world will
be unfolded — Wisdom, mercy,
& goodness will appear in all
God's dealings with his children
through every step of this wil-
derness, wh. they have passed.
Here — every holy exercise, thro'
the merit of the Redeemer, will re-
ceive an eternal reward — &
here likewise the light, and
momentary afflictions of
the saints, will be rewarded
with a far more exceeding
& eternal weight of glory —
— ~~When Ch. has once gathered~~

In this blessed country, no
enemy will ever approach — no
warfare with sin, Satan & the
world will be seen — The Cana-
anites (& fallen angels) have
been expelled & can only never return
To shadow of unbelief or doubt will
ever be seen, & soul of an in-
dividual — Not a tear of sor-
row will be shed — There will be no cause —
If any heart will remain unful-
filled — Here is what I came
to see They will feast on the
divine benevolence — on the
opening wonders of divine
perfections forever & ever —
Now then, how great, how stu-
pendous, are the obligations of
Christians, to seek & command
the Lord thirsty & pant in
who have set before them

such a country as this to reward them for their obedience? The comforts - the holy delights - & blessed consolations of an infinite Savr are enough (it would seem) to set their souls on fire, & make them glow with angelic ardour, to do his will. When this Holy land is in their view - & when they inhale into their very souls, the fragrance of its fields, wafted in the gales of the Holy Spirit they must be quickened & drawn to obey & devote their all to God - They will strive to have Ch honored in all they have & are - & desire that the will of God should be done on earth as it is

done in Hr — They will be loosers
— for every voluntary attach=
ment & stretch them God then
all —
3dly If persons feel not t.
attractions of Hr: but forget
t grand business for wh. they were
sent into t world; & cleave to
this world: they must perish=
eternally — P. Moses to his
brethren — It shall be if they
if thou do at all forget t. Lord
thy God: & walk after other gods
& serve them — I testify against
you this day, that ye shall
surely perish. because
ye would not be obedient unto
t voice of t. Lord your God —
If all t bounties of Providence
& riches of divine grace, could
not induce them to be obedient
t. die was cast — Their abused
privileges

would sink them into perdition — So now — Those who live under the light of the gospel enjoying all outward good things on one hand — warnings & corrections on the other & above all, the greatest variety of gospel privileges — & have the Dove of glory set in their view to attract them — If these obligations are rejected & above them all they cleave to the world; making idols of the enjoyments — & serving them — If they thus turn away from the — & choose earth, earth they must have & eternal misery with it — It will be the severest thing of conscience, that will feel to all eternity, to reflect on the abuse of their privileges —

These things being so-
Shall we not my friends be
excited to ask ourselves this
serious question (viz) Under all
our changes of prosperity & adversi-
ty are we truly humbled, and
bowed down so as to be willing
do our duty to God & Ch^r & obey
him in every thing he has com-
manded? If we allowedly &
habitually live in neglect of
one commanded duty - we are
no christians. Like stubbe-
rn Jews, we have lived in
the wilderness, & endured its chas-
tisements but are growing worse - We
are proud, instead of being humble
we are fighting agt God - and
must perish - But if we
are truly humbled - & obedient
to God in all our ways - & all our
practice - then our afflictions &

blessings with all work for our
good – & make our Hearts to
more happy – Now Let us
think we have not had a fair
opportunity to serve God, that we
have made so poor progress in
holiness – We should have done
our better in any other situation
Let remember all God's way
in ord. to bless us – & hope
to succeed in future – Let
us think how near we are
to the promised land: let us
consider how good it is – &
live & die in the anticipation
Yet amen & amen ——

Deut. 31. From the 7th to the 14th.

May 6. 1812

The practical remarks wh. may be deduced & illustrated from this portion of history at this time are the following —

1st An open & plain declaration of the end of their labours & speedy exit out of time made by parents, magistrates, & pious friends, is commonly more affecting than their most solemn warnings & exhortations —

Most likely Moses introduced his departure to give the finishing impression to his discourse: together with a

& his final blessings
few remaining hints. He had
rehearsed to them ye principal events
which had occurred since their
in a public view
connection - a period, little over
forty years - He had concisely
brought up ye moral & ceremo=
nial laws - enrolled their names
in a register, to whom ye promised
land was to be divided - gave
them direction how to impress
their minds with ye laws of God,
after they should arrive to
their happy land - Pronounced
the blessings which should re=
dound to ye obedient - & the
curses which should be inflic=
ted upon the disobedient. &
the covenant
stated finally, which they
should enter into with their

God, which should continue
with the obedient to the end of
the world; & secure their amongst pri-
vileges - & would draw down eter-
nal destruction upon the disobedient.
~~And~~ now I - He
I am an hundred & twenty years
old this day: I can no more
go out & come in: also the Lord
hath said unto me - Thou shalt
not go over this Jordan. - I
have done - you are now to
be left to manage for yourselves.
I have been with you by night
& by day, in all your wanderings
fatigues - & backslidings.
I have laid out all my strength
in your service - my wisdom
& patience. I have given you
my affection & prayers - I
have shewn you the path of life
& urged you with every motive

drawn for endless happiness & endless misery to those left. Now I leave you. We might well expect, upon this sentence a shower of tears would fall. To be left by such a magistrate — benefactor — & friend was more than all he had ever before. — affecting. We may easily conceive with what attention they hung upon his lips, while he delivered his last instructions exhortations — & warnings — all ready to catch every word — but t. moment he came to personalities & mentioned his separation of own ~~public~~ service for them, & his decease no doubt, their full souls were ready to burst with affection & gratitude. In a moment they would think at t. side of parting —

What! are we to have him go in and out no more before us? no more to control & invite the hosts of Israel - no more to counsel - provide & watch over and every concern? What shall we do? Some would be ready to say in their hearts - We shall be ruined - we shall break to pieces & become a prey to our enemies. We cannot go over Jordan; or if we do, the inhabitants will fall upon us & destroy us? We shall be divided & come to nothing!! These forebodings would spring up, & fill their imaginations with gloom. Look at a numerous family of children & friends standing round the dying bed of a father - on whom they had

depended for daily bread—
for direction - counsel - guid=
ance & succor in every con=
cern - & now about to leave
them - How do they listen
to every whisper - They receive
his last advice with a kind
sacred awe & solemnity -
but immediately when he touches
upon the cessation of all his
cares for them - & leaving them
in this tempting & difficult
world to manage alone how
the tears gush! So proba=
bly felt multitudes at this
time when Moses introduced
the cessation of his labours &
speedy departure for time.
They had learnt his counsels

no doubt with attention: and formed some feeble resolutions to obey them — people in a tender hour, feel as if they would do what appears to be possible: they are so fully convinced they will, but they leave the work undone — nay, not half done — they turn round, & the impression is gone, & they do it not. But sometimes the earnest affectionate & solemn address of dying Parents, magistrates & friends never wear off the mind of survivors. Hence it is wise for us, when we have special reason to believe, our labours for our friends & the world are speedily to end; & our departure at hand, to mention our situation with meekness, to give the finishing impression, to our last

wishes for those whom we expect
are to tarry behind us in this world
of temptation & sorrow — If
our lives have been uniformly de-
voted to God, & he sees fit to lift
upon us the light of his countenance
it will often do good to let all
around us see that death is no terror
to us. Moses was not afraid to
die — & spoke of it with as much
composure as if it were a trifle:
the reason was he was prepared: he
had devoted himself & all he
had to God — & walked with him as
seeing him who is invisible.
He knew where he was going.
And if we live for God, as he
did, we shall not probably be
afraid to die, when the time comes;
but can converse about it with
perfect calmness: & let all see
that religion, is what it pretends

declare it to be. a support in death.
This example, tho.t affecting to
survivors, is very comforting and
instructive — They feel the poignancy of
grief at parting with so worthy a
benefactor friend & parent — but
rejoice that He is open to receive
him, & when gone declare their conviction is undoubtedly
happy — They are naturally
led to resolve to follow his
advice & hope to die in the same manner;
But my friends in order to prepare
to meet our end in this way
it is highly important now
in the proper season of it, to live
as Jesus did — Then we may hope
that our light will shine brightest
at the close, & give our
last counsel. I desire to impress
him upon our friends & relations
we leave behind ——
2dly Dying saints are always

disposed to comfort those who
truly mourn their departure: &
encourage them to persevere in
the strength of the Lord, till they
arrive to Hr. — As soon as Mo-
ses had mentioned his age —
his expiation for all further servi-
& a speedy death — & probably
saw the impression, this made
upon their minds — He turned
his discourse immediately to
comfort them under their grief —
Says he — The Lord thy God
he will go before thee: & he
will destroy these nations
from before thee & thou shalt
possess them — The Lord shall
do unto them as he did to
Sihon & Og: & the Lord shall
give them up before your
face — Be strong & of a good

courage; fear not — nor be afraid
of them — for I Lord thy God
he it is that doth go
before thee. He will not fail thee or
forsake thee — And Moses
called unto Joshua — in sight
of all Israel, & said — Be strong
& of a good courage: for thou
must go with this people
into the land which I Lord
hath sworn unto their fa-
thers to give them — and
thou shalt cause them
to inherit it — The
Lord, he it is that doth go
before thee: he will be with
thee: he will not fail thee
neither forsake thee — fear
not neither be discouraged.
Under the cloud & gloom, the
people felt, what could be

more comforting than
these words to this dying
saint — ? They naturally
felt as if, after their pre-
sent leader should leave them
all their prospects for the
blessed land & a quiet pos-
session of it would be gone.
But to counteract this
despondency, He told them
to remember that although
he should be gone: yet, they
need not be afraid. The
Lord was still with them:
He would go before them
& destroy their enemies,
& give them their posses-
sions. He would do by
them as he had done to Si-
hon & Og — Only have
faith in God — Be strong

& [illegible] courage — fear
them not — Remember, It
is the Lord that goeth be-
fore you. Who can stand
before his power — He will
not fail thee nor forsake
thee — How unspeakably
comforting must have been
these assurances of H. divine
presence
in their future course to la-
ter years — They would be again
reminded that they did not
depend upon Moses for their
success: but upon God. — They
would see that as long as
God stood for them, no
enemy could hurt them.
& no doubt it gave a spring
of joy to Moses' heart to
be able in his last words
to be able to speak to them

so kindly & encouragingly.
And to comfort them still
he called Joshua & gave him
a charge, to be courageous
& bring this people into the
promised land & settle
them there - & then ad-
ed the same grand foun-
dation for this courage viz
that God went before
him - would never leave
him nor forsake him -
But this disposition in Moses
to comfort his brethren is com-
ment to God's children - Joshua
David - Hezekiah & others
shewed the same disposition.
But especially we see it ex-
ted most perfectly in Ch.
when he was about to leave
his brethren & disciples he

took his disciples, & told them
of his departure & then perceiv-
ing their dejection, began to
comfort them - saying Ye be-
lieve in God - believe also in
me &c — He let them see, that
although he should be absent
as to his bodily presence yet
he would abide with them by
the Spirit & Comforter - & give
all the help they needed - He
~~would keep them~~ prayed his
Holy Father to keep them by
Spirit in the world & present
them to his Holy Kdm —
We shall feel so, if we are
christians when we come to
die —

3 Dying saints are extremely
desirous that true religion
should be inculcated upon every

rising generation to the end of
time — They feel for genera-
tions unborn, & provide for their
salv.n — So Moses, after wri-
ting all the Law of God ~~delivered~~
& delivering it at this time
to the Priests the sons of Levi. &
all the elders of Israel ~~they~~
~~in~~ At the end of every seven
years - in the solemnity of the year
of ~~release~~ release, in the feast of
tabernacles, when all Israel
is come to appear before the
Lord thy God in the place wh.
he shall choose. Thou shalt
read this Law, before all Is-
rael in their hearing — Ga-
ther the people together men
& women & child.n & thy stran-
ger that is within thy gates.
that they may hear: &

that they may learn & fear
the Lord your God & observe to
do all the words of this law. &
that their children, which have not
known any thing, may hear
& learn to fear the Lord your
God as long as ye live in
the land whither ye go over
Jordan to possess it ——
This seemed to be his
closing one — to keep religion
alive to the latest posterity.
Therefore he directed the minis-
ters of the sanctuary & all the
Elders of Israel to have this
law read distinctly in a pub-
lic manner every seven years
before all the people — men
women & children & strangers
& strangers children. This sta-
ted reading was to keep alive a
knowledge of the law of God

upon their hearts forever — In
the past of tabernacles, there could
always be leisure time, for this read-
ing, & every child might be instructed.
How commanding is this precept
upon christians now; Levites & all
elders, to keep alive & make a stat-
ed business of religious instruction,
reading scriptures at stated times —
& call all the children, & strangers, &
strangers children &c. Know nothing
to learn word of God — to learn it and
obey it for their souls sake? —
This is to mean, what God has in-
stituted, to continue religion in
world — The word of the Lord in
this life will be precept upon
precept — line upon line — and
continued as long as this
opportunity shall last —
But at no time do the
children of God have such a sense
of the importance of main-
taining religion in the world

as when they are literally about to leave it — When earthly confidents are vanished — when all the toil of men for this world must stand before them in the light of eternity! how empty does it appear. Then they see & feel that their highest hope with for the good of all generations of men is that they know God, & keep his commandments.

But it may be (some will be ready to say, what are these things to us —? We hope we have a good while to live as yet — But let us remember, this good while is a vapour. It is gone before we are aware — Soon we shall be in a state, to cease to go in or out: & quit the world for

Now is our time to live so, as we shall wish we had at that time — & be prepared leave the world / better for us —

Again — Unless we have an ardent love for Xn & / good of God's children, we shall not be able to comfort them when we come to die — If we live negligent of God, his laws & precepts — we cannot commend our brethren & / Lord on a dying bed, & say he will never leave them nor forsake them —

Finally unless we now sincerely desire & promote / cause of religion in / world we have no ground to hope we are christians —

Wm Cowan Sautticoit Sept 21 1844

Sept
Luke 13 - 1 - 9

Behold! these three years
I come seeking fruit upon
this figtree & find none:
cut it down - why cumber=
eth it the ground -

That a fig tree should be cut=
ted with the axe to the ground - and
then consumed ~~in the fire~~ by the fire, is common -
From these trees of the wood, no
valuable fruit is expected. -
But it is not so with the figtree.
This is a tree wh. is distinguish=
for its precious fruits - The
taste of the fig is not only de=
licious - but its substance
is good for food - & its medi=
cinal qualities are consider=
able. As the husbandman

[illegible] who should [illegible]
a tree of this kind would think
it an acquision - In expectation
of enjoying its yearly produce he
would cultivate it - manure, prune
& water it - Let it have a fair
opportunity to feel the warm beams
of sun - & showers of Heav & the
pure air - But after all this
attention he should come to
it, at the close of the year & find
no fruit, & so repeatedly for a
number of years - He would feel
disappointed, & mocked in his ex-
pectations - He would conclude
there was a defect in the tree - &
regret the trouble he
had been at in its culti-
vation - He would conclude
to bestow no more useless labor

upon it – but take it away, as a nuisance & plant another in its stead – which would bear fruit.

So likewise my friends, every one of us who live under the light of the gospel are compared to figtrees, wh. the Great Husbandman has planted in his vineyard – & whom he reasonably expects will bear fruit to his glory under his abundant cultivation wh. he bestows upon us. But if on trial, for one season & another – year after year he comes to us to seek fruit & finds none, he says in the language of Justice cut them down – take them away & send them to destruction & plant others in their stead wh. will bring forth their fruits in their season – This application of the parable is so plain

that each one without any
further comment can see its
force - & also its pertinancy
at this time as the period has
arrived in which it is natural
for us, & we are called upon as mo-
ral Beings to examine what
fruit we have borne to the Lord
the past year - & what we may ex-
pect for our Judge when we
come to give up our Account
of ourselves to him at the
last day - The parable be-
fore us evidently impresses up-
on us the following things
1st That He reasonably ex-
pects the fruits of holiness from
us - under his abundant cultiva-
tion — He has planted us

in ye midst of his vineyard - we are fighters - We are highly distinguished fr. ye heathen - ye theer of ye word - Ch. has caused us to be born & brot. up under ye clear light of ye gospel - the Abr. of Ch. extends thro' our land - ye vineyard of ye Lord of hosts extends in an outward sense as far as he extends ye labours of his servants as far as the Word of God is preached.

The Abr. of Ch. now in ye same it ever was; only enlarged to take in ye gentiles - It was so by ye Ofs. of Isaiah - The Vineyard of ye Lord of hosts is ye house of Israel, & ye men of Judah his pleasant plant.

So it may be sd. of us - ye vineyard of Ch. is his Abr. & we are to enjoy its cultivation

lions are his pleasant plants
in [illegible] = God himself has
[illegible] planted us here.
But by planting us here he
intended something - He meant
we should bear fruit - The hus=
bandman when he plants a fig=
tree in his vineyard expects it will
bear - [illegible]
In like manner being plan=
ted here it was with design
that we should bear fruit -
[illegible] such
as repentance - faith - love - obedi=
ence &c - These are fruit wh. are
delicious to God - wh. he desires - &
we are capable of yielding.
He has not only planted us in
his vineyard for this end but by his abun=
dant cultivation it is plain
that he reasonably expects these fruits from us.
He has put his gospel into our
hands - Every part of it is ex=

plained & enforced by the most
powerful persuasives - The
Law of God, which shews us our
duty & sin, is set before us in
the most perspicuous light.
While we see our original duty - & our to-
tal barrenness & neglect of it -
this actually urges us to repent.
& put forth this living fruit -
When we see the reasonableness of
loving God & devoting all to
him - this strikes our conscien-
ces & urges us to it - But in con-
sequence of sin and neglect, we see
how right it is we should be
condemned: Our consciences
concur with God's Law in our
condemnation & ruin. This
has a natural tendency to
alarm our fears - to fill us
with terror & make us cry
out what shall we do?

While this sense of the right Judgment of God lies upon us; we are in horror & despair - and at length despair we are compelled to give up the contest & yield to a sovereign God - feeling & confessing he is just in our condemnation, we do repent & bear this fruit. But if this effect does not take place in us, yet all this light & conviction has evidently this tendency. The cultivation is pointed - & it is meant that it should be adapted to produce this end - All the vinedressers are engaged that every figtree should just forth this fruit else fig - But Again - After the law has been applied to our consciences, and

Broken up & fallow ground
& gospel shines upon us with
its glory — & Holy Spirit
in every gospel sermon we hear
descends upon us as dew &
rain of Xn. And all & soft
showers of his grace gently
fall upon us to make our
souls fruitful. Our means
of instruction have been great — from a word
of God preaching — & from our boyhood &
how constantly have we enjoyed
vegetation.
& beams of & sun of Righ — shining
in all his bright doctrines
upon us for our birth? How
warming to & soul of a penitent
to stand under rays of Xt — how
does his soul melt for sin & with
gratitude for that Lov: Xt bore
& curse of & law for him —? How
does his soul seize hold of him
by faith? — How is he overcome
with & love of Xt moral beauty?
How transporting & doctrine of
Xt atonement by which God can

be just & yet t. justifier of him that believeth in Jesus. Hope sweet is
Likewise
t. doctrine of pardon & justification, adoption, sanctification
& eternal life — These spiritual
fruit subjects, have been rained
showered upon us, like copious
showers & dewy drop has had
a tendency to excite t. fruits of
holiness — Hearts, were not
adament they would vegitate
under such cultivation — Beside
these ~~means of fruit~~, He has shed
down his spirit upon us to convict
our consciences & impel us to put
forth t. fruits of spirit. As t.
vain zephers in t. spring - dispell
t. frosts of winter - warm t. ground
& cause t. fig tree to put forth leaves
blossoms & fruit - So t. Divine

influences of H. Spirit send to warm our hearts - drive away the frosts of sin - soften their hard natures - & make them put forth the fruits of the Spirit, as the Apostle tells us are love joy - peace - long-suffering - gentleness goodness faith meekness - temperance. The strivings of the Holy Spirit with all tend to produce these delicious figs - The Lord also uses his pruning knife of affliction to carry on his cultivation: cuts off such limbs or suckers as might impede, or prevent our bearing fruit - He often cuts off our expectations - from friends - on both sides - such as Husband & wives - parents, children - brethren & sisters - He cuts off our dependance upon friends, wife or powerful - He cuts off our dependance upon property

own heart — or any earthly thing.
Perhaps he lets us see that all
things below Heaven are vanity
& vexation of spirit — When
sin & trials rage, these withering trials
urge us to trust in God alone — When a
friend is severed fr. our side — a child
or a brother — or an earthly sub-
stance taken away — How strongly
do these afflictions tend to wean
us fr. the world — shew us its empti-
ness — & excite us to humility be-
fore God — patience & resignation
to his will — & to obey Him
in every command? In a word,
every adverse prospect of events that
lays before us, rightly understood,
tend to excite us to holy ex-
ercises, of various names: all
for the glory of God: & the
true Husbandman — & for his abundant
cultivation be reasonably ex-

fruits the fruits of grace. Christ
2d Our text inculcates respects us
repeatedly ~~diligently~~ at harvest
seasons to see whether we bear
to him any precious fruit. ~~are~~
~~answerable to his cultivation~~
Behold, these 3 years I come
seeking fruit upon this figtree.
The harvest of figs was once a
year & near its close. At this
time the husbandman came for his
crop. In like manner when God
has afforded us a season of grace &
furnished us with a rich variety of
means — now is his harvest time.
~~He attends to~~ He comes to us to
seek his fruit. A holy exercise of
~~mind~~ wh. his cultivation was cal-
culated to produce. ~~He~~ His attention
to us. He visited
us every morning & tried us every
moment: & now calls for his due

But ~~wilfully~~ with [illegible] ma-
terial error we may for our bene-
fit consider. Of a coming to us
& particularly at the close of this past year.
yearly, & seeking fruit of us —
and it may be, he finds none.
for if we have borne none, he
surely can find none — some
figtrees were absolutely bar-
ren & would bear nothing but
leaves. Let the husbandman cut-
~~[illegible]~~ & make them
leave to grow so much —
some men — may a multitude
we have reason to believe are of
this sort — Let their privileges
be ever so great, they abuse
them all — only bear leaves —
make an outward show — but
bear not a particle of re-
pentance — faith — love — grati-
tude, or any other grace — So
this to case with us — ? — This
day — ought to be a season
solemn time of self-examination.

We ought to press upon our
conscience two queries —
Does there exist now, in our soul,
one holy exercise — one particle of
fruit, which is pleasing & acceptable
to Gd? and if not how long
have we stood in Gd's vineyard
thus barren —?
In looking for fruit within us,
We must examine how we feel
in the view of Gd's perfect law?
Have we seen, that the least transgres-
sion of this law, has in it every
thing hateful & deserves the punish-
ment annexed to it? Have we
felt deserving of this very pu-
nishment? & truly abhorred our-
selves & repented in dust & ashes?
If so — we have fruit — We are not
barren — Gd's cultivation has
taken effect. We have something

to return to him – the year which has just closed, & finished our harvest too. This year, has been a happy one. Ct's visit to seek his own, will not be wholly in vain – We shall be able to return him some usury for his talents – although it will be greatly deficient – yet it will be some – We shall bless him for our privileges, & pray for their continuance, & pray that we might bear more fruit, under their future improvement – We shall remember the innumerable ways in wh. he has instructed us & blessed us instruction. The ways in wh. he has afflicted us: & blessed us affliction – The ways in wh. he has drawn us by cords of Love: blessed our labours & made us grateful – We shall remember

how he has carried us through our sorrows – while he has pointed off our temporal prospects, he has brightened th[e] before us – While he has taken away our friends, he has supplied their places by ~~Christ~~ giving himself: in the consolations of his spirit.

If he has removed some of his own children to Him, he has raised up others in their stead. & on every hand we have reason to bless his holy name. & when our last season for bearing fruit is come & th[e] comes to receive all his talents committed to us, to himself we may rejoice with unspeakable joy & say Here we are Lord with an increase wh. thou hast enabled us to yield: we

with it were infinitely more.
So xt. he will say well done
Good & faithful Servant, en-
ter ye into ye Joy of your Lord
How happy my friends, if
this day we can Meet
Xt. with comfort, yealding
him some precious fruits? -
Surely for his abundant mer-
cies, he reasonably ex-
pects it of us — But
on ye other hand - While we
prep an examination, in or-
der to see whether there exists
within us any particle of
precious fruit, & are compel-
led to confess, there is not, how
can we meet Xt. under such
circumstances? If to this
moment we never have risen
to our death in sin — under all

t quickening influences of Ch.
Word & Spirit. & under all the
calls warnings & invitations
which have been administer-
ed to us - by his direction
it is time to be in-
finitely alarmed - & enquire
how long we have been in this
barren state? How many
years has Ch. come, seeking fruit
on us & found none? Perhaps
not by three. But through
the prayers of his servant. we have
spared 20 - 30 - 40 - 50 - & 60 years
to see whether we would bear
fruit, by an increase of means.
but all have been to no pur-
pose? To day then, we
have just reason to fear Ch.
will say. cut them down
why cumber they the ground
any longer - They shall never
be enlarged another season -

Our text instructs us in the 3d place that there is a season in which patience and forbearance of God are exhausted - & then in justice saith, my Spirit shall no longer strive with them - Ye ministers of vengeance, cut them down send them to eternal ruin. Behold! they have turned all my grace into occasions of sin; & deeper rebellion against me!! - Can any thing, my friends, be conceived more dreadful!! - Our Savr pronounced this sentence upon Jerusalem sinners, after they had been abundantly cultivated, & sinned away their day of grace. By the intreaties of St Paul; & prayers

& pious they were spared for
a short space — but they were
given up — they repented not
under 2 ministry & miracles
of ye Apostles — & then
ye vengeance of God came up=
on them to ye uttermost; by
2 Romans — Now then; how
ought we to tremble, & quake
least ye patience & forbear=
ance should appear to be ex=
hausted this moment!
I should be say Behold I
have come, repeatedly years
ago, seeking fruit on you,
& found none — I warned
you by my messengers, of
my claims for ye fruits of
holiness — I threatened
to take you away — their
prayers stayed my justice

& I spared you another sea-
son - this Katt year I have in-
creased my cultivation - I
have ~~eaten~~ louder than
ever - & I have set before
you & certain tenor of
my cause & destruction
of all my foes - But
nothing has induced you
to turn fr your love
of sin - therefore ye shall
~~shall~~ eat of the fruit of
your own ways & be fil-
led with your devices.
Should this be the deplor-
able case of any: they
will probably manifest it,
by a total disregard of
this warning & sleep themselves
in their security - Evil men
& the apos shall wax worse

& worse deceiving & being deceived. They will increase in hardness like they have filled up the measure of their sins, & then they will drop in a moment — We ought to awake as for the dead & pray that this might not be the case with any of us — But that we may be alarmed, repent, & live — bear fruit & be gathered among the righteous at the last great day. But how powerfully are we urged to this duty of repentance & bearing fruit to God when we bring into view his distinguished goodness towards the past year in sparing our lives, while so many of our relatives neighbours & friends have fallen around us — In the course of the last year from this town sixty one souls have taken

their eternal flight for this world.
20 Between the age of 50 & 95—
9 Between 30 & 50—
10 Blooing Youths—
22 Children & infants— Where are now
are these Souls? Are they in the abodes
of Paradise — or in the regions of dispair?
If any of them died barrain fig=
trees they are barrain still: & are in
a state of the Damned without drop of
water to cool their tongues. To say
positively where they are gone is not for
us. But this we know that without
holiness no man can see the Lord. —
But notwithstanding so many have
fallen, we have been spared — We have
been permitted to begin this new year
And who of us will be called this year
we cannot tell — God only knows.
It is our instant duty to get rea=
dy — & wait in the discharge of
every duty till we are called — &
then we may die in peace &
our eternity be blessed — Amen —

Can. C. 5th ℣ N. S. Sacramental Lecture
Sept. 29. 1815—

Who is this that cometh
up from the wilderness, lean-
ing on her Beloved—?—

The words before us may,
(last of the allegory of wh.
this Song of Solomon—is com-
posed — They) suggest
the following things.
1st That this world in respect
to the people of G. is a wilderness
comparable
to the wilderness between Egy-
pt & Canaan, through which
the childn of Abraham passed in their
journies to the promised land.—
2dly The people of G. come up fr.
this world in their duly affec-
tions & obedience to God, and are
journeying
more & more heavenly in

to Him — their Canaan of rest —
3 In leaving this world and
journeying to Him they trust
in, & lean upon Ct.; who is
emphatically their beloved.
The people of G. in the Ch.
which Ct. hath purchased with
his own blood, is often repres-
ented in scripture by a bride,
& is called particularly the bride,
the Lamb's wife — in the revela-
tion made to St John; and
is abundantly so described in
in this song — This explains
the mode of expression in our
text, her Beloved, —
4thly The question who is
this that cometh up &c — may
denote either admiration, at persons
coming up from the wilderness,
in this manner

or an enquiry into their personal qualities; as being persons who compose the body of the church. That latter be admitted who is thought to be the best meaning, then it is an awakening call to all who profess to be God's children, to examine the evidences of their spiritual walk with God, & preparation for the—

The text will ~~[illegible]~~ engage our attention for a few moments. ——

The Vine Word, in respect to the people of God, may be very aptly compared to a vineyard, & especially the vineyard through which the family of Abraham passed in their journies to the land of promise — The vineyard alone is most strikingly in

t. following things

The wilderness in Arabia was a barren, uncultivated region, producing no suitable food to nourish & satisfy the body, or supply its wants— And the Israelites who passed through it lived entirely dependant upon the manna, wh. fell in a miraculous manner for them, & the water wh. flowed for a smitten rock—

So likewise this world, which lies in sin, is an uncultivated barren wilderness— yielding no spiritual food for the souls of God's children, to refresh or strengthen them, or support them from sinking into despair & horror forever— But they are entirely dependant upon Christ Jesus the Bread of Life, & the Water of the Holy Spirit, to quicken, refresh and

invigorate them through all their
journey — When we look around
us what a wilderness is this!!!
Where can be found in the natu-
ral hearts of men one single
moral truth, rightly understood
& relished? what a wilderness!
How barrain of all holy thoughts
words or exercises — How uncultivated by
the power of God's word & Spirit —
The wild deserts of Arabia were
not more destitute of wholesome
food for the sustenance
of the body than the hearts of na-
tural men are of moral truths and
& the people of G. can find no satisfaction for them in this respect
holy exercises — Again —
Where can be found among all
ranks of wise, or ignorant
men, any set of duties (aside
from the Bible) the performance of
which yield solid peace to the soul?
Here likewise we search in vain.

no such set of duties ever exists.
What a wilderness is this world in this
respect? What know not wh.
course to take, after they have
left word of God — They grope in
darkness as if they had no eyes.
nor can they ever find any way
out of their labyrinth of error
dangers & anxiety — The people of God can find no satisfaction here —
Can the world ever be satisfied fr.
outward enjoyments — ? can all
the luxuries wh. were ever tasted:
or all the dainties wh. can be nam-
ed or imagined satisfy their
souls — Can honor — royal let-
ters — splendid attire — & all wh.
is gratifying to pride, afford any
substantial happiness to the soul?
surely not — Vanity is stamped on
all these things — : observe
again — Can riches, in all their
accumulated treasures yield a-
[illegible]

any solid joy — Or can sensuality
in all its extravagances produce
not even to the world — & how much less to the Christ
substantial peace — No — In all
these fields of human labor and
travail nothing holy or solid is
found. Throughout Sodom & their plans
of men &c. compose this world.
~~How vain is it for the people God to look for true~~
But if there is nothing holy
or solid in all natural men
& things — How vain is it
for the people God to look for true
delight & satisfaction in them?
This world is a wilderness indeed
to them — Were they to depend up-
on it — for spiritual life or
refreshment, they must perish
inevitably. But, blessed be God
they live upon Ct. & the influence
of his spirit — For Ct. to the Jews
Bread of life — Your fathers did
eat manna in the wilderness &

are dead— This is ye bread that
cometh down fr Hn: If a man
eat of this bread he shall live
forever— & ye bread that I will give
him is my flesh— whoso eateth
my flesh & drinketh my blood
hath eternal life, & I will raise
him up at ye last day——
While they journey— they depend
alone for all life, joy, strength,
delight & comfort fr this living
bread— &c— But
Again The wilderness, in re=
lation to ye family of Abraham was
an enemy & land— & full of hin=
derances, & obstructions to ye travellers
P Moses to Israel Beware that you
forget not ye Lord your God—, who
led you thro ye great & terrible
wilderness, wherein were fiery ser=
pents & Scorpions, & drought—
where there was no water:— & again
it is called a wilderness, a land of
deserts— & of pits— & of drought and

t. shadow of death – a land wh. no man passeth through, & where no man dwelt.
In like manner this world is con-
considered by t. apost. as being
an enemy's land – under t. domi-
nion of t. Prince of t. power of t.
air, t. Spirit that worketh in t.
childn. of disobedience. – How
many legions of fiery serpents, &
scorpions (i.e.) fallen spirits
now infest this wilderness?
We wrestle not w. t. apost. with flesh
& blood only, but with principali-
ties & powers & spiritual wick-
edness in high places –
How many fiery (i.e. evil) temptations
from the world & its allurements
How many, fr. poverty, sickness,
= appetites, & passions –?
It is a world shadowing with
death, & is a gr. & terrible
wilderness, – The people of God
felt these obstructions & difficulties every day. But

II Dg Our text represents ye people of God as coming up fr. this world in their affections & obedience to God, & are journeying to Hr their canaan of rest — Who is this that comes up fr. ye wilderness.

The wonderfull Hr of God both from choice & necessity desire to leave this wilderness & are earnestly seeking a city wh. is a home, a house under ye maker is God — They declare plainly by that they sought a country — that is an Holy — The people of G. declare & make it manifest they seek Hr by their supreme Love being placed upon God & Holy things — Being born of God by ye Holy Spirit they love God supremely — The world has lost it hold upon them — it has in it no such kind of comfort as they have in God — They are weaned fr it — & look upon it as a gr & terrible

wilderness is full of all manner of sins & temptations, & affording no solid food for the soul — They consequently leave it, & go from it to God the fountain of all felicity — They see likewise a divine beauty in holy things — the laws of God — the Divine government — the glorious scheme of redemption — the beauty of the gospel & all its precepts & injunctions — They see by faith the beauty & delight of the holy society of the angels & the redeemed in heaven — They comply with the apostles direction to set their affections on things above & not on things on earth — They come up to God in their affections, from this wilderness, & anticipate the joys of their future inheritance. In this obedience & heavenly they

journey towards this Canaan
above — Every night that wond.
& deed at. they perform advan-
ces them on this journey —
As they grow in grace, &
sanctification they leave the
world & advance nearer and
nearer to their final city — &
As they seek God in this duty
in this families — in public wor-
ship — at the communion
table — at holy conferences
with one another, they advance
along the road that leads to
the Holy mount Zion — &c —

But

III Q. Can I not represent the
children of God as leaning upon
Christ as he is emphatically their
beloved, in their leaving this
world & journeying to Him —

To lean on Ct is to trust in him as one friend trusts in another — to feel an affectionate confidence in him — So lean on one's breast was anciently a sign of true friendship & confidence — The disciple whom Jesus loved leaned on his breast at supper time — To do thus spiritually & people of G. just this whole trust in Ct for support strength — direction — consolation & comfort — says to cast all your cares upon him — for he cares for you — Thy receive out of his fulness grace for grace — The Chh. have always leaned upon Ct as her beloved — He has always appeared to her the chiefest among ten thousand, & altogether lovely — She says in this song as the Apple tree among the trees of

I would do is only believed among
J. sons – All who believe in him
see J perfections of the godhead shin-
ing in his face – They feel what
he has done for them – & their ex-
cites everlasting gratitude & es-
teem – While they are leaving J.
world of sin & vanity, they walk
with him in his commands & yield
all they have & are to him –
They lean on him, when they
partake in J ordinances of the
gospel – At supper time they
draw as near to him as possi-
ble & pour out all their com-
plaints into his friendly
heart — They sup with him
& he with them spiritually – &
enjoy holy communion –
all his outward
They lean on him in pov-
erty & adversity – They trust
in him in a dying hour –

& leave to him till they arrive to his rest above prepared for their reception —

— Safety —

This subject may be applied directly to us — We are in this wilderness world — — The question of first consequence is, Are we in fact set out with the people of God & leave it, & are we coming up to it, in an affections & obedience to God, & journeying to / Blessed land of promise, leaning on Him? Or are we still, in the wilderness of our natural graceless state; & wholly uncultivated by the word & spirit of God? If it is enquired this day, who are these, which are coming up

from loveliness of this world to Feast Of, has prepared for his disciples - & are leaning upon him ~~professionally~~ for strength, Justification, & peace; Are we all included in this number? Verily we are not, even by profession.

Jeremiah 9th 23 & 24th.

Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might— let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment & righteousness in the earth for in these things I delight saith the Lord. ——

That all men have something upon which they value themselves, none will pretend to

deny — Every man has some thing, upon which he congratulates himself: which he looks upon sufficient to support his countenance among mankind — which entitles him to as much esteem from others as he is called upon to give, & in this way raises him above the just contempt of his neighbours — He feels an inward consciousness, that he is as good as any body on some account, or other, therefs. he has no need to be ashamed — Whatever he looks upon in himself as commendable, he sets off against some qualification which

his neighbour possesses and
makes a boast of — And also
though he may not possess
the same things which his
neighbour does: yet he has
something in his own esteem
as good — And every man
is liable to have so much self=
prejudice, to magnify the pos=
sessions which he has — and
so many excuses, for the want
of things which he knows he
has not, that on the whole,
all things considered, he appears
to himself, & likes himself
full as well, if not a little bet=
ter than any body else — It
is natural to all men ~~to~~
to boast once or less of some=

thing which they possess and love above all other things. on this account, we hear men perpetually talking about themselves. For a general rule, it is the greatest pleasure you can do a man, to hear him with patience talk about himself. the performances he has accomplished — or the history of his possessions, or objects upon which he places his affections. — Upon whatever men place their heart and affection most, they talk upon it with the greatest ease — they fall into conversation about it insensibly, & dwell long upon it — if you interrupt them with other

remarks, they are impatient in hearing them, for they appear less important, than their own subject, upon which they wish to add, ~~still~~ more still: and are rather surprised that it is not as entertaining to you as to themselves. Thus, when persons are engaged in their own affairs, as they always will be, only let them have their wish; and when they are least upon their gard, & feel pleased ~~[illegible]~~ with themselves, because they think they please you, they shew most strongly what they really set their ~~[illegible]~~ hearts upon, ~~[illegible]~~ what they glory

glory in, and what they carry in their minds, both as they lie down, & when they arise — But to be a little more particular - The objects of which men make their boast, vary, according to each man's particular cast of mind; taking in his age, his circumstances & pursuit — Every age shifts its object, from Youth to old age, the shade exactly changes sides - Our years rolling on, from ~~infancy~~ infancy to old age may be represented by the sun, making one journey from ~~east to west~~ ~~affording one day~~ ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]

its rays, would gradually
alter its place as the sun goes till it had
~~exactly~~ taken exactly the opposite
side from that on which it
first stood. ~~And it is just so~~
~~with~~ — Just so it is, with the
object of men's glorying - it
is gradually changing from
infancy to old age. What
men love in childhood they
hate in advanced life - as
their minds enlarge & judgment
ripen; the object of their love
alter. But let me here add,
that as the shade from morning
till night is only shade so
the object of men's glorying
from childhood ~~till they die~~
till they die, if it be ~~only~~ merely

~~temporal~~ a thing of time ~~is~~ is
is only vanity & ~~vexation~~ shade
a thing empty, delusive and dark
troublesome — Again, men of
the same age have different
objects according to their par-
ticular cast of mind — Some
seek happiness in one pursuit,
& some in another — The modes
also of their pursuing them dif-
fer, or are affected by their cir-
cumstances which favour or
impede their pursuit — These
smaller things are too minute
to deserve our attention at this
time. ~~But before we enter upon~~
~~the consideration of~~ In speaking
from our text it is natural for us
to enquire in
the first place — what it is to glo-

3ly in any earthly Object whatever — Second How improperly & unfitly placed in wisdom; 3dly ~~how improperly placed~~ in might 4th in riches — 5th ly How improperly placed in certain ~~things~~ ~~circumstances~~ ~~which we would have had in it~~ advantages ~~which~~ of the mind which are possessed by true Christians body & riches by the younger middle aged & the old. and lastly close this part of our subject with a few reflections —

I th We are to enquire, what it is to glory in any earthly Object whatever? To glory in the sense of the text includes two things — first that we place our hearts & affections supremely upon some Object — this is glorying

in that object — & secondly in
deed that we publish by our de-
portment we feel proud and
elated on that account — This
probably is the sense of the term
glory as it is used in the first
part of our text — To glory in
any earthly object therefore
is to take supreme de-
light in some thing which pleases us — in this
case the most pleasure is
taken in some particular thing and we
glory in that which gives us
the most pleasure — The
dearling temporal object is ad-
mitted to possess & engage our
hearts in preference to the Deity
all other things in heaven
& earth — This taking

place it in, it is generally discovered in an outward deportment - But one object in a special manner being the object of glorying among men the holy G. pointed out three (viz) Wisdom strength & riches, In the 1st place as was proposed. Let us notice how improperly & unfitly glorying is placed in Wisdom - Wisdom as it is used in this place means nothing further than knowledge as it respects natural things, or wisdom is an acquisition made by the understanding of natural things - ~~a knowledge of the arts & sciences~~ Information gained

by study — A wise man in
this sense is he, who has trea
sured up in his mind a know
ledge of the Arts & sciences, a
knowledge of the habitable
intellitter earth, the harmo
nious movements of the hea
venly bodies — & of human
nature at large — These
are some of those human acqui
sitions — high & shining accom
plishments which are reckoned
the supreme boast of our na
ture — These wherever enjoyed
are extremely apt to engage
the heart of the possessor to ad
vance in those flowery paths
of delightful contemplation
with a kind of deceit yet

nds in superable pride — proud to
stand above the multitude of
their fellow men below — If
indeed any acquisition capa=
ble of being made by man
was of sufficient excellence
for him rationally to place
his whole delight and glory
in, Wisdom would seem to
have the highest claim. A
mind stored with useful knowl=
edge is a richer treasure
than nature can afford beside.
from all her choicest pearls her sapphires
& golden dust. But after we
have said all we can say in
commendation of wisdom af=
ter we have exhausted the great=
est gifts of utterance this

were ever given to man, it is of no service [illegible] it is utterly unfit, too low & grovling to engross the soul of man — The soul of man was is of heavenly extract — [illegible] being contaminated by sin, it turns on its capacity large & exalted — satisfiable only by communion with its maker — its maker only, can fill its desires — its maker has the supreme right to all its powers & elevated faculties — But alas! being contaminated by guilt, it has turned on wrong objects & wearies itself in pursuing the empty toys of time &

sense — for this reason every
enjoyment of the present world
has a hollowness in it — for
God cannot but disappoint that
mind of which himself is not
the supreme object — he has
fixed a law that the mind
which runs from him shall
run from its own happiness.
The mind of man making
any thing but God its
object of supreme affection
& love is precipitated to feel
a confusion in all the
[illegible] its highest enjoyments.
All which we have is the gift
of God — he gave us under-
standing that we might

know him — he gave us the faculty of loving that he himself might be the object of it — he gives us life, health & strength that we may exhibit his character in the active duties of life, how fit, and reasonable these. the command let not the wise man glory in his wisdom. How unfit his glorying to be placed in it? how ~~unreasonable~~ righteous the displeasure of God — at being denied the fruit of the talents which he gave? the fountain of Wisdom & goodness is despised

5 & overlooked by preferring
the dim taper of ~~human~~ that
which is human — But
III by We were to point out
how improperly & unfitly glo=
rying is placed in might —
The command is neither let the
mighty man glory in his
might — The vanity of glo=
rying in bodily strength &
prowess grows
more & more out of vogue as a
nation ~~[illegible]~~ becomes
refined — A mighty man in the
times of the Kings of Israel, was
distinguished by peculiar honour
by the Sovereign — This excited
an ambition in men to become
famous for their strength, bold=
ness & bravery in warlike deeds.

We read in the catalogue of King David's mighty men, 30 who were of this character; & three especially who had so distinguished themselves as to gain the title of the first three. Heroic exploits, like every thing else which has popular reputation & promotion among men are idolized, however rash & presumptious. As cowardice is always shameful & courage & bravery are always honourable in times of war & danger — and whoever exhibits the greatest number of effective abilities from the feats he has done — shares the greatest applause: immediately there's a mighty man

he boasts of his bravery and
glories in his might — little
thinking his powers of body
& all his faculties were given him
of God — he ascribes all his
success to his own arm and
wisdom, he conceits in little shop
of omnipotent — and glories
in being stronger than other
men — disowning
God to be the giver of his
strength and not ascribing
the glory of his deeds to
him he
takes the glory
to himself,
In his pride, he
magnifies himself — But vain
man, what hath

he of bodily vigour of which he is so elate that he did not receive — and if he received it where is his foundation for boasting — where is the foundation for idolizing his ability? ~~no gift~~ ~~he can claim~~ his very being is dependant — his faculties both of body & mind are gift. God — the right is his, to receive the fruit of them both. foolish arrogance! how manifestly absurd — for a man ~~I mean no man~~ who is not able even to direct his own steps to glory in his might — I need not dwell on this head long then to observe that the same vanity is manifested in glo-

Crying in any other bodily endowment — In the 4th place we were to point out how improperly glorying is placed upon riches — — There is no reason for a man to glory in any thing which is not strictly his own — Independency is possessed by God alone. He alone is independent. All intelligencies originated from his creating hand — and all the forms of their existence likewise were the result of his ordering — Man cannot boast of his own existence there[illegible] nor angels neither nor any created mind — The feeling which we have that we are

he of bodily vigour of which he is so elate that he did not receive — and if he received it where is his foundation for boasting — where is the foundation for idolizing his ability? ~~no gift~~ ~~of his own~~ his very being is dependant — his faculties both of body & mind are gift of God — the right is his, to receive the fruits of them both. foolish arrogance! how manifestly absurd — for a man ~~who~~ who is not able even to direct his own steps to glory in his might — I need not dwell on this head longer than to observe that the same vanity is manifested in glo-

boasting in any other bodily endowment — In the 4th place we were to point out how improperly glorying is placed upon either — — There is no reason for a man to glory in any thing which is not strictly his own — Independency is possessed by God alone He alone is independent. All intelligencies originated from his creating hand — and all the forms of their existence likewise were the result of his ordering — Man cannot boast of his own existence there[illegible] nor angels neither nor any created mind — The[illegible]ing which we have that we are

our own independently of that we possess any thing independently is owing entirely to our revolt from G. – It is without foundation – The world and they that dwell therein are the Lord's – and if man is a creature of G. – he is God's creature, not his own creature – and all his faculties are bound and obligated to the service of God – God is the ~~Object~~ being who claims by an indispensible right this highest love & affection and this right can never be alienated – Whatever Objects beside therefore may present themselves they have no claim to any regard inconsis-

tent with this — Whenever the mind looses sight of G. as its supreme delight, & places any other object in it has fallen from its dignity — it sins, then it glories in something which it ought not. Making any thing but G. the centre of our pleasure is sinning that other thing in preference to G. ~~I need say no~~ need not be said more ~~here~~ to shew the impropriety of glorying in riches, ~~& rich~~ which were designed only for conveniencies in this world but not to engross the supreme love of the rich man. But the love of money being the root of all evil — ~~the love of~~ either to tempt us to use it wrong or to do

do wrong to get or to expect
wrong from its promises, let
us briefly consider the danger
we are in of glorying in it from
our own natural feelings, and
then the vanity of it — The
danger we are in of idolizing rich
es is exceedingly great from the
promises the maker, promises of
security against want and
, and the bestowment
of comfort — First we disposed to
depend more on our wealth, than
the providence of God for our
support in life — we think
it safer to trust in riches
than the providence of God, we
prefer the veracity of our mo-
ney to the veracity of God, &
set it above him — this is
natural a reliance from its promises
from our feeling, &

feeling
indisposed to do our duty as
dependent creatures on him.
We wish to be independent and
lay up a stock against a time
of need — ~~but~~, we glory in the
idea of being rich, ~~and want~~
~~to be so~~, as we think
riches would confer on us some
advantage which the Deity
does not see fit to confer —
~~If we had the power whether~~
~~we could keep it in our own hands, and~~
~~prosper living on potatoes~~
~~would~~ We feel much safer when
we hold property in our own hand,
than when God hold it in his.
When he has it in his we dont
feel certain he will give it to
us when we want it — tho he
has promised he will ~~if we~~
be faithful & Obedient. A-
gain riches never answer the

the expectations of those who glory in them, it is thus a vanity as all as a curse. ~~I need not~~ ~~attempt to prove that~~ the soul can never be satisfied from the things of time & sense — this has been demonstrated by the experience of about six thousand years — however were are sufficiently convinced by this argument to omit ~~this~~ the experiment themselves. Solomon ought to be credited in this matter, but he is not — the greatest exertions are put forth thro' by the generality of men, to become wealthy because they think that condition would enable them to purchase all other enjoyments — purchase

happiness – But all which can
be acquired by ~~money~~ or the
earth afford to those who glo-
ry in earthly things serves
them only as putting their
treasure into a bag with holes.
it scapes them like vanity,
& allude their graff forever.
the world saith it is not in
me, it cannot be gotten for
Gold neither shall silver be
weighed for the price thereof
Such persons do but dream
they drink: but waking be-
hold they are thirsty still.
The ~~contention~~ company of the Just considere-
ed as enjoined from the folly
of it that the rich man
should not glory in his riches
carries peculiar force. –

Fifthly we were to point out how improperly glorying is placed in certain advantages of the mind body & riches possessed by three characters (viz) by the younge – the middle aged & the old – at the present The young in general do not glory in in being wise – valient or wealthy but in the advantages of the graces – to exhibit those charms which at least a roving eye is their principle aim – a graceful figure – beautiful features & a genteel deportment in connection with the most smooth & lively conversation are the chief object of their

Swift — This was ever the cap when civilization among a people arose to any considerable pitch — a love of praise is perhaps the first emulous passion discoverable in the human heart — a desire of self-commendation appear in youth without the disguise which is learned and put on in after life — It is a considerable study among men how to immitate virtue without possessing it — & gain credit by the imitation so as to execute intrigue with greater advantage — Put in youth the motto of their highest wishes may be read by their first appearance — Praise

and distinction speak out from the eye, the features, the air & the dress as nothing the object of this glorying — Competition for this prize all those singularities which [illegible] a Newton and which are stiled by riper years the vanities of youth are exerted — But would it be right to say that an emulation to be esteemed is a vice? by no means, rightly understood but this is too conspicuous that the language of we love the praise of men — more than the praise of GOD — In this we find the mistake in looking in heart & mind in the object man's praise supremely. and glorying in it — A sense of the impiety & the baseness of making so low an object a

~~How is compared with~~
~~a boast~~ in presence to God
himself, alarm every person
who feels it to be his case.
Persons in middle life also
have their objects which they
make their pride & boast-
They measure & compare
themselves with others around
them in two respects - one
is with respect to those out-
ward circumstances, which
are most highly esteemed
& sought after among men.
The other is with respect
to their goodness, honesty
generosity & the like - In
the latter they never feel
deficient on the whole -
if they lack some things

which others have ~~not~~. yet
they have some things which
others have not — & general=
ly every one for some reason
feels better than his nei=
ghbour & makes a boast of
it — But when they consider
themselves, with respect to
those outward circumstances
which render men most con=
spicuous and for which they
are most envied, because
supposed to be most desirable,
they boast of these circumstan=
ces in proportion as they
possess them / whatever be
the objects of popular ap=
plause — Whatever ~~is made~~
~~the object~~ lays the foundā
tion for popular distinctio

9 this is made a boast of so far as possessed — for this reason, we see men climbing up the hill, the steep & dangerous ascent of honour because a great name makes a great report and noise in the world for this very reason we see persons exerting every faculty to become rich, because rich men & great men, & honourable men are all terms which mean very much the same thing among the generality of mankind — Whatever draws general attention, as ~~among the~~ is glory to obtain it, & ~~by~~ men ~~who that~~ in the vigour of their days

make it their highest aim generally — But ~~that person~~ ~~in advanced life thinks~~ no matter what, if the world and the things of the world engross the mind - possessing the seat of the heart — the heart glories in them in preference to ~~God~~ the Deity — Which is the same allusion, before held up to view — in other instances — But persons in advanced life delight if their time has been speculative to assume the seat of wisdom — their years & experience confer this privilege upon them — Their counsels generally are a scourge upon the follies & weaknesses of younger men — having ~~by~~ passed thro the va-

vious calamities of human life
~~[illegible]~~
the pains of them, only remain
edged with a feeling sense of these
reflections on life come with
double force & heavy censure — At
this time. The shade ~~[illegible]~~
as was mentioned at first, has exact-
ly changed sides — They disap-
prove at this time the things
they most gloried in in youth
~~[illegible]~~ and with Juliet &
~~[illegible]~~ pent be it spoken, if
their object of glorying has on-
ly altered from the vanities of
youth to the vanity of worldly
wisdom Their object is still
~~vanity~~ is only vanity. —

A few reflections shall close ~~our present~~ this part of our subject — We have noticed in a variety of instances the impropriety, weakness & folly of glorying in Wisdom, strength, riches or any other advantage which comes under either of those heads belonging either to the young, the middle aged or those advanced in life — It ought ever to be fixed as an established maxim of invariable truth, that whenever we depart from God we despise him, and substitute some other object in his place — and in doing this we cast the highest insult upon his majesty. And ~~those who do this from the~~

~~to~~ ourselves ~~expose~~ ~~to~~ to
his avenging Justice — Further Let it
~~further~~ as an indubitable
~~rest~~ rest in our minds ~~the~~
certainty that whenever we de-
part from God ~~we~~ we depart
from our own happiness —
Guilt & unhappiness go to-
gether — and the Deity has
established a decree which
never can be disannulled that
whoever is not pleased with
~~his~~ following his will shall
be displeased in following
their own — & the pain which
every man feels from disap-
pointment ~~ought to teach~~
~~him~~, in pursuing an object ought
to teach him he has departed
from rectitude — glorying

in an improper object never fails to disappoint expectation — it never gives what it promises — Hopes are raised from it but never fulfilled — wishes and sighs are breathed out in ardent longing for the wished for good, but it never comes — disappointed in one object of boasting we seek another — but denied in all — Nothing unsatisfied tho the dreams of life — Who knows how we have nothing for the soul of God to rest upon, until we return to God — Let not the wise man glory in his wisdom for this is unfit for a mind capable of rising still

higher & enjoying it great
Author ~~it is~~ guilt ~~of~~
the most shameful not to soar
in ~~the~~ after objects that is equal to the dig-
nified capacities of the ~~mind~~
soul — Let not then for
the mighty man glory in his
might for he hath nothing
unreceived from God & God
alone has a right to the fruits
of all the talents that he
has given - Let not the
rich man glory in his riches
for nothing has a right to
claim preeminence in the
least of man but God &
nothing possessed by created intel-
ligence ~~as~~ in their own inde-
pendently — When God
hath demanded our hearts

without any reserve: let the idea of counteracting the omnipotent Divinity make us shudder & be afraid — We all counteract him in placing our heart supremely on any earthly good — when we thrust out his love for some inferior object — Well may we expect that one day he will appear to make a requisition of his rights & will vindicate his despised authority ~~[illegible]~~ ~~[illegible]~~ by: The being whom we ought to love ever was & ever will be entitled, by an infinite degree beyond all other Objects to

to our supreme affection & delight — His Title is unalienable — We must place our affection there supremely, or be undone — We must place them there or prepare ourselves to be excluded his favour which alone is life. But the remaining part of text which is the command that whosoever glorieth ought to Glory in God with the remaining enjoyment I must be deferred to a future opportunity —

Dec 1st 33 throughout.

The variety & importance of the matter contained in this chapter may be contemplated & commented upon to eternity & not be exhausted. The few practical hints which have been selected, on which to fix our attention at this time are the following

1st Notwithstanding all the ingratitude — [illegible] occasional sins [illegible] & then his [illegible] at last [illegible] they enjoy [illegible] communion — prayer — & keeping [illegible] such dying benefactor —

2nd The instance before us compared with a greater one

in our Sav- is very thinking.
recorded in the foregoing chapter
Moses, after delivering his song
received a summons to ascend
the mount of death as Aaron
had done, & leave the world.
His parting hour had come -
The Elders & Heads of the tribes
gathered round him - And
immediately his spirit was mov-
ed, & he pronounced his fare-
well - his last benediction -
This is the blessing, & he said with
Moses, the man of God, bless-
ed the children
fore his death -
sing consisted in reminding
them first of God's goodness & cause
in giving them the Law from
Mount Sinai; & blessing them

at his feet to hear his words -
The Lord came from Sinai, & rose
up from Seir unto them
[illegible] forth from Mount Pa-
ran & came with ten thou-
sands of his saints - from his
right hand went a fiery law
for them. Yea, He loved the peo-
ple - all the saints are in Thy
hand - they sat down at Thy
feet - every one shall receive
of Thy words - How distin-
guished had been the goodness
of God to His people. While
sounding
nations were left to grope
in their own deep ignorance,
& perish, God was pleased to re-
veal his holy law & gospel
to the Jews, & place them
hence it his best to receive
his words

This was y. fruit of his Love - He instructed them as a Parent would his children. He led his saints to his land - & all of them received of his words - even the words of eternal life — The fiery law that went fr. his hand was a terror only to wicked - to burn up their false hopes, & ~~justify the~~ consign them, to eternal punishment if they continued impenitent — But it ~~only~~ tended to justify y. saints & direct them in their course to Hr. -

This Law was given & commanded by Moses who was King in Jeshurun, when y. heads of the people & y. tribes of Israel were gathered together. — In coming to deliver this law, the God of Hr. : the great Jehovah.

This was a fruit of his love - He instructed them as a Parent would his children. He led his hand - & all of them received of his words - even the words of eternal life - The fiery law that went fr. his hand was a terror only to wicked - to burn up their false hopes, & ~~punish the~~ consign them, to eternal punishment if they continued impenitent - But it ~~only~~

who were real saints - who had repented of their sins, & meant sincerely to devote themselves to God - These Moses sincerely loved - they were true people of God, & heirs of glory -

But

appeared with ten thousands of his holy angels - He rose up like the light of day - to dispel the moral darkness of benighted sons of Jacob - & brought them from all the tribes of Adam - Moses, in his last word reminds this people notwithstanding all their past abuse and ingratitude of his goodness & love of Christ to them - he reminded them God to them - & his grateful saint, rejoiced in this mighty blessing conferred upon them.

In the second place he poured out his heart desires to God in prayer for them severally as tribes - 1st Let Reuben live & not die - Let not his men be few - And of Judah - Hear O Lord, the voice of Judah Let his hands be sufficient

for him - be thou an help to him from his enemies - And of Levi - Let thy Urim & Thummim be with thy holy one - Thy shalt teach Jacob thy judgts & Israel thy law - They shall put incense before thee - & a whole burnt sacrifice upon thine altar. Bless Lord his substance - & accept the work of his hands - smite thro' the loins of them that rise up agst him, & of them that hate him, that they rise not up again - Of Benjamin he said The Beloved of the Lord shall dwell in safety & the Lord shall cover him all the day long

& he shall dwell between
his shoulders — Of Joseph
Blessed of the Lord be his land
for the precious things of the
dew & the deep that coucheth
beneath — for the precious fruits
brought forth by the sun — & precious
things put forth by the moon — for
the chief things of the ancient mountains
& the precious things of the
lasting hills — & for the precious
things of the earth & fulness thereof
& for the good will of him
that dwelt in the bush — Let
these blessings come upon the
head of Joseph & upon the top
of the head of him that was
separated from his brethren.
To these he added his bless-
ing upon Ephraim —
Manasseh — Zebulun — Gad — Dan

Naphtali - & Asher - according
to [illegible] favors [illegible] Lord had re-
vealed to him they should pos-
sess - He wished them all the
good, both temporal & spiri-
tual, wh. infinite wisdom,
goodness, & power could con-
sistantly bestow - In an
affectionate & ardent prayer
Hope [illegible] to see the
world [illegible] - He knew the
[illegible] was the last [illegible] he should
ever utter in their hearing - He
forgave them all their follies.
He harboured no ill will a-
gainst any - [illegible] He dearly loved
and [illegible] all their fail-
ings & imperfections - and
blessed them with all his heart.
In like manner [illegible] when
he knew that his work on
earth was done, he comforted

his disciples & prayed for them.
He overlooked or seemed forget
all their backslidings - ~~Edwin~~
~~of Peter~~ their pride, worldly=
mindedness, & treated them
[illegible] tenderness - He
to his Father - The hour is come
I have finished the work thou
gavest me to do - I have
manifested thy name unto
men whom thou gavest me
out of the world; & they have
kept thy word - I pray
not that thou shouldst
take them out of the world
but that thou shouldst keep
them from evil - I have
Forgave & prayed for his friends
who forsook him in his distress:
& loved them still - The
solemnities of a dying hour.
said I saw of God's children

almost infinitely above the little concerns of time, & nothing, but benevolence fills them. ⊙ They not only forgive the injuries of their friends but enemies — Christ prayed for his murderers — Father forgive them for they know not what they do — Stephen did in the moment of departing Lay not this sin to their charge. This spirit must be in us, if we are Christians indeed — & will appear in its brilliance at the hour of death ——

2 Christians enjoy the greatest possible security, under the immediate care — protection & protection of Jehovah — Moses finished his blessing by saying — There is none like the God of Jeshurun — who rideth

O How did those Israelites
feel who had abused their
greatest earthly benefactor
when they came to hear his
prayers for them — & see how
cruel — rash — & wicked their
murmurings agst him had
been —? Shame & tears
must have flowed from
their eyes like rivers ——
So likewise Christians, who
have injured & reviled their
greatest earthly benefactor in O
Israel — who is like unto thee?
O people saved by the Lord.
the shield of thy help & sword
of thy excellency — thine ene-
mies shall be found liars
unto thee & thou shalt tread
upon their high places. —
Here ended the words of this
man of God — The enmity &

who ~~have~~ taught them the way to Heaven & led them on - who bore with their perverseness - and overlooked their abuse: such christians, when they come to ~~hear~~ hear, their dying friends praying for them - they must be filled with shame & penitence ——

will appear in the same at the hour of death ——

2 Christians enjoy the greatest possible security, under the immediate care - direction & protection of Jehovah — Moses finished his blessing by saying — There is none like the God of Jeshurun - who rideth

Israel — who is like unto thee
O people saved by the Lord.
the shield of thy help & who
is thy excellency — Thine ene-
mies shall be found liers
unto thee & thou shalt tread
upon their high places. —
Here ended the words of this
man of God — The security &

at the hour of death.

2 Christians enjoy the greatest possible security under the immediate care and protection of Jehovah. Moses finished his blessing by saying — There is none like the God of Jeshurun — who rideth

upon Thee in thy help & in
his excellency on the sky - The
eternal God is thy refuge
& underneath are everlast-
ing arms - He shall thrust
out the enemy before thee
& shall say destroy them.
Israel then shall dwell
safely alone - The fountain
of Jacob shall be upon a
land of corn & wine - also
his Heavens shall drop down
[illegible] Happy art thou O
Israel - who is like unto thee?
O people saved by the Lord.
the shield of thy help & sword
of thy excellency - thine ene-
mies shall be found liers
unto thee & thou shalt tread
upon their high places. -
Here ended the words of the
man of God - The sensibility &

privileges comprised in the people of God
last Benediction infinitely sur-
pass the comprehension of
men or angels — What Being
can comprehend the excellency
of the God of Jesurun or Israel —?
It is as high as Hr. what can
we do — deeper than Hell what
can we know —! There is none
like him — He is infinitely a-
bove all the works of his hands!

Yet this being had engaged
for the security & happiness of
his saints, his chosen Israel —
to defend them agt their ene-
mies — to give them a full
& quiet possession of Canaan &
exalt them, in every privilege
above all round beside.

under any disstress. This Being infinite
would ride upon t Hvs for their
help & in his excellency on t Sky.
He would come like as in a
chariot of fire - in his awful
majesty & power to defend
them - He would manifest his
glorious perfections of love to
wisdom - truth - justice - and
goodness towards his saints
& his terrible vengeance upon
their foes - Their whole secu-
rity, was summed up in this
expression - The Eternal God
is thy refuge. & underneath
are Everlasting arms - All
the attributes of the Eternal
God surrounded them, & formed
an hiding place for every dan-

gen & calamity – & I. everlasting arms of his consolations were laid beneath them –
They should dwell alone in safety – The fountain of Jacob – should supply them with enriching showers upon their corn & wine – & their Hos skies should drop down dew – No wonder I. Holy man exclaimed Happy art Thou O. Israel – O people saved of the Lord – who is the shield of thy help & the sword of thy excellency. Thine enemies shall be found liars unto thee, & thou shalt tread upon their high places – In I. glorious Jehovah they possessed every

thing they could wish for time & eternity — But all this is true, in regard to real christians — God in Ch is to them all & in all. This same God of Jeshurun rides on the heavens for their help — He is their eternal refuge — Under them they stand complete in Ch, who is the head of all principality and power — They are encompassed by his infinite perfections, & his consolations, are exhaustless. All who have fled for refuge to Ch Jesus may have strong consolation: the oath and covenant of God secure to them the holy Canaan — No enemy can break through the walls of this

refuge — When they are attacked by by Satan, or any of his worldly agents the Lord will say destroy them — So prospered formed against them shall prosper — & they are happy — Who is like unto thee O people saved by the Lord — he is the shield of thy help, & the sword of thy excellency — God is their universal defense — & exceeding great reward — And in an emphatical sense it may be said of all the enemies of God & his people, they shall be found liars unto him — All who rise up & oppose the cause of

Ch. or his people are a child of
of false hood - & must perish
unless they repent —
From the foregoing my friends
we may make a few enquiries & reflections —
1st Have we a Spirit of Love
exhibited on this occasion, to forgive our Brethren who have injured us & to pray for them? When
we have tried to do them good, by
pointing out their sins - & warning them of their danger - & they
have reviled us, for our kindness
& murmured at the Lord, as
which was infinitely worse:
Have we a spirit notwithstanding to pray for them - make excuses for them - & think of them
as favorably as the nature of the

case will admit — Love them sincerely for every thing in them which looks like true religion & commend them to God — If this temper be in us now, then we may hope to have it perfected in us when we come to die.

Suppose, we were to be summoned to appear before God this day — should we rejoice to declare our joy in God's goodness & love to his saints — would all these holy exercises appear beautiful in our sight, although we abhorred this occasional sin.

Should we be ready to pronounce our last blessing upon them?

2. Do we hope to receive the dying blessing of our pious friends & benefactors? If so we must

now endeavour to live as not to remove their charity from us - If we now render to them evil for good & hatred for kindness - they will forgive & pray for us - but will leave us under the impression, that the curse of God rather than a blessing lies upon us - Moses knew that multitudes, whom he wished well, & for whom, lay under the curse of God - Yet, as they professed the true God, he left them in the land - & pronounced his blessing upon the rising children ~~whether they~~ ~~gave evidence of~~ ~~repentance~~ known or unknown

If we would enjoy the parting blessing of Christ, with a good hope to meet them again, we must exhibit before them the evidences of our being the children of God - or they cannot bless us

as such—

3 Who does not wish for the security & privileges of the Right[eous]—? Who does not wish for Eternal God to be his refuge, fr. his enemies & assist them in temptations & afflictions, & this world?

Acts 10th From 1st to 23d v.

2d We observe what things are necessary to constitute a devout man - (Viz) Godly fear - a liberal spirit in giving to the poor - and constant prayer to God in all stated seasons of prayer -

This was the ch. of Cornelius - He is characterized as being a devout man - & this is explained by his being one who feared God with all his house - who gave much alms to the poor - & prayed to God alway -

Cornelius has often been quoted as a moralist — a good-hearted man, who, although he made no profession of religion, nor knew any thing of Ch., yet he lived so regular and good a life as to be justified by his own works & find acceptance with God. — upon — so we may always — Cornelius

some doubtless have taken encouragement from his example - thinking that their own lives come so near to his that they likewise might be justified by their works & find acceptance with God - although they might not come out openly to profess religion or know much about the Savr - But all encouragement fr. this quarter is unscriptural & vain, & wholly built on a mistake - If any of us are inclined to seek after encouragement fr. this quarter let us carefully attend to those things which constitute the Chr. of a devout man - & never take courage unless till we in fact possess them - Let us consider whether we are possessed of godly fear - This was the first thing - the first prominent feature in the Chr. of Cornelius - he was One that feared God. This temper is certainly the temper of the Saint & not of the sinner - one who is renewed & sanctified by the Holy Spirit -

and

is not possessed by any natural man
Whatever.
Says the Holy Spirit by Jeremiah - Thus
saith the Lord - (to some of Israel) I
will put my fear in their hearts that
they shall not depart from me -
The fear of the Lord is an holy filial
affection implanted in the heart by
the Spirit of God - by wh. it is in-
clined to obey God, & hate what-
ever is displeasing to him - This
is essential to a devout man - But men
by nature have not this fear - Says
the same Holy Spirit they have not the fear of
God before their eyes - Cornelius was
one who was sanctified by the Spirit of God - & had
the fear of G. put in his heart - He believed
in the God of Grace & trusted in the Messiah
who was to come - He was justified by it - Have we this good
mark?
Again - Have we the liberal charitable
Spirit of Cornelius - He gave much
alms to the poor - ? - Do we abound in this
as we have opportunity - Do we feel as
if the poor represented Ch. & we ought to
communicate to them for his sake - ? -
Again 2dly Do we pray always - Cornelius

kept up family prayer – He observed 2
stated times for this duty, enjoined in
Ceremonial Law – the 3d 9th hours
of the day – He prayed always – (i.e.) in
all the seasons of prayer, & in all the
scriptural forms of prayer – Do
we do this – ? &c –

Unless we are devout men like Cor-
nelius, we cannot hope, for being mo-
ralists like him. Unless we are like
him in heart & practice, his character
will condemn us, rather than afford us
encouragement – His good heart and
regular conduct, arose from an higher prin-
ciple than, natural good nature & a sense
of propriety – Beside, he instructed his
family in religion – for it is said, he
feared God with all his house – He
had a devout Soldier who waited up-
on him – & his domestics were sober
& moral – Do we compare with
Cornelius in these particulars – ?
If we are devout men, in unison
with Cornelius in heart & practice then

we shall be justified = but not by our own right[s]. Our works will shew that we are sanctified & justified by Ch. —
On this ground we ought to hope: but on no other —

3 ly We have before us a striking instance of God hearing the prayers of good men — While Cornelius was praying in his house An angel is sent from Heaven to tell him his alms & prayers were accepted before God — & God would give him all that further light & instruction concerning his duty wh. he needed —
In like manner the prayers of devout men are heard — They feel their lack of wisdom, strength, & fortitude in the discharge of their duty & pray, & are heard — Cornelius wished to know more of Ch. & way of salv: by him He was directed to send for Peter who would instruct him what to do — &c —

4 thly — We have a striking instance

of t goodness & power of G. in remov-
ing t prejudices of Peter, & open-
ing t way for t spread of t gospel a-
mong t gentiles —

After Cornelius had sent his mes-
sengers to Peter, then t Lord prepa-
red Peter's mind for this reception.
He went up into t top of t house
to pray for t enlargement of t Redeem-
er's Kdm, & was fell into a trance.
&c —

From this we may plainly see
that when it is t mind & will
of God to send t gospel to any
particular person or nation he
is able & will remove all hinderances.
He will send his Missionaries, &
open t way for this reception,
till all t earth shall be
filled with t knowledge & glory
of God —

Improvement

Are we devout men — like Cor-
nelius? Do we fear G. — with all our

Ranse give much alms & pray al-
way? — Although we may perhaps
make no profession openly, yet, do
we not think we are somehow
like him, & from hence hope —
But would it not be best to be
certain upon this point whether we
are in fact like him or not? De-
ception can do us no good — but injury.
In the midst of all descriptions of
of ungodly men are the singular and
dear God — attend to our families —
give alms — & pray always — ?

2 If we do we see our good deeds
& prayers will rise before God as
sweet incense, & come before
him as as a memorial — &
in answer to our prayers for wisdom
& strength to do our duty we
shall be heard — God will send his
angel, or some better way teach
us what is do to glorify him
& prepare us for his Heavenly Kdm
amen

In primo.

After Reading the Text—

In this portion many things may profitably engage our attention—

An instance of a real saint, in the midst of worldly men & business—& where we should least expect it—viz in the Roman army—

Our historian broke off his narrative to relate this instance with its connections—

He tells us there was a certain man in Cæsaria—Called Cornelius—a Captain, over a company of an hundred men—& belonged to the Regiment called the Italian—a devout man—If we attend to the characters of the military officers in the Roman army or the Soldiery, we shall be astonished to find a man of Piety among them—In St Pauls epistle to the Romans, he describes the character of the gentiles, wh. applied to the Romans in their best state—Tho' When they knew God, they glorified him not as God—neither were thankful—but became vain in their imaginations & their foolish heart was darkened.

(read on to the 26th—: then begin 28th & read to the end—

Shaston Tower Square

X

A Lesson from a Thunder-storm

The day is cool and pleasant - the clear, soft air, so calm that it scarcely sways the lightest branch; yet there is a freshness in it most delightful to the heated travelers who step out from the noisy train. Two gentlemen, who have alighted, choose to employ the time allowed for dinner in a stroll to a patch of woods near at hand. — The same varied hints of meadow and woodland meet their eyes - the same clear sunlight and cloudless sky smile upon them; yet how unlike the glances with which they greet them. How widely different the emotions awakened in their bosoms! You are struck with the look of unrest in the face of the one, no less than with the bright, trustful smile of the other. One looks as if life to him were a problem full of dark mysteries - the other, as though he heard its lessons whispered by a multitude of intelligent

voices. Do you ask why this difference? One is a happy, trusting child of Jesus - an ardent believer in God's holy word - even now his overflowing heart is uttering the rapturous words of the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name!" As he inhales the pure breath of heaven, he seems to hear again those simple words, which so clearly solve the problem of our strange existence. "And God breathed into his nostrils the breath of life, and man became a living soul." — The other is ever doubting the revelation God has made of himself. "Can these things be?" is the habitual language of his heart, and as he will not seek instruction from the one infallible teacher, he fails to answer these questions with any satisfaction to himself.

But, while we are thus talking, our friends have returned from their ~~journey~~ walk, and the iron horse, with snorts and puffs, has started them once more upon their journey. Let us not disturb them in their

travels, but look in upon them after they have halted for the night. They take lodgings in the same hotel, and their rooms open into the same hall. For awhile they both rest calmly, but hark, near midnight there are sounds which foreshadow a coming storm. After a few warning rumblings, the thunder breaks forth with such terrific force that it startles all the inmates of the city. Slumber is forgotten, and trembling seizes many a heart. ~~How fearful~~ ~~is it with our friends~~ Crash follows crash in quick succession. One brilliant, earthward flash and bursting peal tell that the lightening has struck not far away. No marvel so many hearts quake with fear, but how is it with our friends? Each awakes with a start, but with returning consciousness there comes to the christian man a recognition of his father's voice, and fear gives place to adoration. The unbeliever also with sudden conviction now cries out. O God, ~~how~~ ~~God~~! how terrible! In there seems to be a glimpse of truth, revealed by this sudden danger, and as another fearful crash is heard,

with pale lips he exclaims, save me, O, my Lord!
—Too often does our own experience accord with this. When life is calm and peaceful, how inclined we are to harbor unjust doubts of God's power and love, but when sudden danger assails us, involuntarily we acknowledge him, and passionately cry to him for help.

Selfish as this may be, does it not teach a lesson we would do well to heed! What is it that thus loads the breast from all false trust, and turns its cry to the only one who can help? May it not be something implanted in our being by our kind Creator, akin to the instinct with which he has armed his dumb creatures? And if so, is it not a safer guide than our prejudiced, misguided reason, which so often fails us when most needed? Instinct never errs; its lessons, though limited, are always perfect, and does not this involuntary stretching of the hands to God when danger is imminent, seem like an instinctive cry in the right direction, which we can with safety repeat in our calmer moments?

When God gave man a mind, he presented him with the grandest gift at the divine disposal. Think, for a moment, what it has achieved. The wonderful inventions of the present and the past ages, all had their birth-place in the human mind. The successful coworking of different inventions and various agencies, bringing to perfection what seemed a dream in its first conception, shew us what the thinking brain can do. — Two countries held asunder not only by thousands of miles, but by a thousand leagues of defiant waves — with perfect composure and almost noiseless voice — holding converse! Think of this, and tell me, is not the mind a God-like gift?

Yet, brothers, sisters, almost with trembling do we speak it, it is a gift bestowed upon each one of us — a gift that will exist as long as God himself! And shall we use it lightly?

We condemn the man in the Parable,

who had his Lord's money, but what was one talent of money, compared with the many and varied talents of mind - each capable of an almost limitless growth - with which our Master has entrusted us? We may be tempted to say - it is not much that our little minds can accomplish - but - is there such a thing as a little mind? A mind may be dwarfed in growth, and cramped in action, but in its elements, in its possibilities, is not every mind great? Henry Ward Beecher, says, I honor every man for the possibilities of good there is in him, so ought we to respect every mind - our own among the number - for the possibilities of good there are in them.

I have no doubt that any one present, who should studiously and perseveringly cultivate his powers of thought, would, in a few years, have his name placed in the honored list of great men. But idle waiting will not bring success. Think you that that eloquent speaker gained such a ready flow

of thrilling words without matter, or that that successful lawyer attained his present power through listless inaction? But O, limit not your powers till you have tried them for remember, they are not powers of your own creating, but are the workmanship of the Infinite!

It is not inventive genius nor thrilling eloquence alone that is useful; our common every-day thoughts are not without their worth, and may be made a ministration of good, if we will only so employ them.

As man is social, mutually dependent upon his brother men, it is little better than robbery to keep our thoughts buried within our own bosoms. The Giver of all good - to guard our selfish natures from such monopoly - gives this warning - "But to do good, and to communicate, forget not," and do we not as truly need the warning when we

communicate a pure fresh thought, as when we impart some of our worldly goods? In this land of plenty, a hungry soul is fleener met than a hungry body. I have one - you have one, and we should feed one another. Nor need we fear that such generosity will impoverish us.

The mind is not like any other store-house; the more frequent the draft upon its resources, the fuller will be its larders. Of this, most appropriately it may be said - "There is that scattereth, and yet increaseth."

Might we not save some useful thoughts which owing to our neglect, come to us often as only strugglings after a new idea, half glimpses of something we do not even give a name, if we were to keep a pencil and strip of paper near at hand, and when we have such glimpses, ask ourselves what we see, pause a moment till the picture grows more clear, then paint it in simple words to be reproduced at need? Some such habit as this would give

as something to glean from when a sudden demand was made upon our resources, and might perhaps save us from being so startled when requested to write an essay or to furnish an article for the paper.

Say not that the thoughts which flit through your minds are unworthy of notice. Analyze them and see. Follow them in their leadings, and you will be astonished to find how much there is in them.

In our quiet hours, how often does nature try to speak to us, and her lessons grow ten fold more frequent, and a hundred fold more clear as we learn to listen. Let us try to find what some of these whispers mean. Perchance we may hear an illustration of a truth too little heeded, or an assurance of a promise too readily doubted, or a breathing of the All Father's wondrous love - in either case, something too precious to be slighted. Who will say that in some earnest communing with -

nature, a grand truth, before unknown to us, may not be revealed, as the law of gravitation was revealed to Newton, while he watched that apple fall to the ground?

Dear brothers and sisters, bound together as we are by the shining links of Faith, Hope and Charity shall we not ~~to~~ might form a closer alliance, by united a consecration of our thoughts to the service of the pure, the good, and the true?

Yes, a consecration, then we shall have no right, no wish to withhold them when demanded by a cause so pure, so good, so true as temperance.

Let us not be hindered by a false fear that a moderate confidence in our own powers will foster a spirit of egotism, and furnish food for pride. Of what, pray, shall we be proud, for what have we that we have not received? but with ever grateful remembrance of Him who furnishes the spring of all our thoughts,

may we not, with humble earnestness, use these precious gifts of his, as not abusing them!"

Ransom, July 8, 1869.

In order to become distinguished in the literary world great exertion of mind is required. Men that have become distinguished in the world have not become so without great study: they have not been idle and expected knowledge to come into their heads — They have been ambitious to learn every thing they can and have not given up any thing without understanding the reason for it. And if we wish to become of use in the world must improve all our time & the best accounts in studying out ways in which we can do the most good. And when we undertake any thing we must go thoroughly through it and understand all about it before we give it up. We must not be contented with being at the foot of our class, for the horse that hangs back has the most to draw and so it is with us, if we once get behind our class it will hard to get up to it again. But we must not be contented with learning & studying greek and hebrew & learning other peoples thoughts but we must learn to think for ourselves.

Robert Everett

limits no one has a right either to injure another or knowingly suffer him to be injured. Christianity as it ennobles and expands the heart of man enlarges the field of his obligation to all the descendants of Adam, uniting the whole family of man in one common brotherhood and appointing each individual so far as his ability extends, the guardian of his race. Cain the murderer first attempted to evade the force of this law. when God enquired of him about his brother by saying, am I my brother's keeper? but God's question where is thy brother, and implying that he should take an interest in his welfare, and his reply to Cain's cunning and evasive answer should in every age teach those who would either wrong another, or suffer him to be wronged that injury has a voice, crying for justice or vengeance.

We should enlist in the temperance enterprise for the sake of our individual security. All experience teaches that something is necessary to defend each individual from falling a prey to the insatiable monster intemperance, and that no mortal with human feelings and human frailties is entirely exempt from danger. Many of all classes and ranks in society have become its victims. The proudest conquerors that have crushed armies by their genius and bravery, and have subdued the most powerful kingdoms and empires — men whom no mortal arm could conquer, have while

the laurels were fresh upon their brows, and their invincible armor was buckled about them, been slain amid their armies by this subtle foe of the human race; and have fallen into more ignominious graves than the deep pits into which were tumbled in confusion, cart loads of their meanest soldiers. The most distinguished statesmen and scholars having gained many a hard victory by argument and research, and proved themselves giants in intellect, have fallen amid their labors and glory by a blow from this sneaking foe. No post of honor, vigor of mind or degree of attainments has been able to secure them from its assaults and power. It certainly should seem presumptious in us to deny its power or reject all safeguards of security. The danger at the present day of forming intemperate habits, and becoming confirmed drunkards is certainly less than it was some fifteen years ago. But this is owing to the light shed upon this subject, and the influence of temperance associations in reforming the customs and fashions of society. But we should not despise the means employed to give this degree of security or refuse them our aid, at least while the evil against which they contend continues to such an alarming extent as it does at present.

The history of what intemperance has

done should teach us to beware. It has reached its iron hand into almost every family, snatched its selected victims without number, penning them up in its prison, till its agents the miserable traffickers in rum have completely fleeced them of all they had, and fitted them for Satan's mark, when it marches them off to their long home. Were there not some kindly influences brought to bear to counteract the natural tendencies of intemperance it would soon sweep off the human race from the earth. Its tendency is destructive to man. Some safeguards to defend us from its effects are as necessary as houses to protect us from cold and storm – as laws to protect our persons and property from violence and fraud. It is poor economy to build war ships to defend our coasts – to station garrisons on our frontiers – to erect prisons for the confinement of the desperate among us, and to make warm and comfortable houses, and at the same time admit a more dangerous foe than either – the soldiers prisons or houses defend us from – to our firesides and most secret retreats

We should enlist in the temperance enterprize for the sake of benefiting others. for the sake of performing that duty which we owe our race. The interest we should take in it should of course be somewhat in proportion to the vastness of the evil which demanded it.

and the blessings which would arise from its triumph. But alas we have so often seen a picture of the mischief occasioned by intemperance that our hearts have become in too great a measure callous to a recital of the story. Like an oft told tale it has lost its power of interesting us. Could we but for a moment divest ourselves of the idea that the story is stale, and allow it to burst upon us with an original freshness — Could we imagine that all who have gone down to dishonored graves, gathered in one assembly, and were we gifted with super human powers of vision that we might be able to comprehend the vast concourse at one glance — & could we as we doubtless shall one day, see the various steps and the infinite variety of ways by which each individual of that mighty throng were led down, down, down, to the same awful end, we should then admit that it was the height of presumption in any mortal to deny the power of this evil or excuse himself from taking part in some approved measures to guard against and get rid of it. More than one generation have been swept from the earth, and yet their children fold their arms in careless ness as if nothing had happened. They dwell in their houses the same

adder that has brought so many of their ancestors to an untimely end. The monster that has shown its hydra head in almost every nation tribe and people on the globe, every where working the same fearful results, they fondly fold in their embrace. It would seem as if there were an infatuation on this subject which is shown toward no other evil. In this consists its most dangerous peculiarity that in slaying one it makes friends rather than enemies. of others. Its victims it uses as bates to draw others into its coils. As one commences sinking, he grasps hold of his associates, dragging them down after him. In any community, the more extensive its ravages and numerous its captives or votaries the more easily it seizes upon fresh victims. The fall of one instead of frightening others, appears but to make room for others to expose themselves to the same fearful fate. It is slow in its effects. Did it come down like the swift lightning men would tremble at its terrific voice. But as it descends gently as a dew fall wrapping multitudes in its winding sheet ~~for~~ it is but little noticed. Many amuse themselves by sporting with this dangerous weapon, because of its power. as a child would delight to toss a caged lion — they dally with a weapon which yearly sweeps 36.000 to drunkards graves in these United

States, and which is doing us more mischief than the most disastrous wars and fearful epidemics. Could our poor houses, jails penitentiaries and prisons disclose their secrets they would tell a tale upon this subject which would make our ears tingle. Ex Governor Everett of Massachusetts in writing upon this subject a few years ago in telling what ardent Spirits had done in the U. S. in ten years. Said the nation a

1 It has cost an indirect expense of $600,000,000
2 It has cost an indirect expense of $600,000,000
3 It has destroyed 300 000 lives.
4 It has sent 100,000 children to the poor house.
5 It has indictated to the Commission of Murder 1,500 murders
6 It has caused 2000 persons to commit suicide.
7 It has made at least 1000 maniacs
8 It has burned or otherwise destroyed property to the amount at least, of $3,000 000.
9 It has made at least 200,000 widows.
10 It has made more than 1,000,000 orphan children
11 It has endangered the inheritance left to us by our fathers, and fixed a foul blot on the fair fame of America. It was stated by Judge Crabb, on good authority before the Am Tem Soc. in 1831 that there was for the use of ardent Spirits which is the same thing cost this nation a sum more than sufficient to buy up all her [illegible], lands and slaves

once in every twenty years. For these and ~~Kindred~~ other considerations it is that every friend of man should take up arms against a common foe and expel him from our borders."

The mischief which intemperance does to one individual should be sufficient to arouse all to labor for its suppression. Behold one of its victims a drunkard a miserable slave of an insatiable appetite. He is the victim of a passion stronger than the love of money. For it he will sacrifice his vast estates even to the last cent. It is stronger than the love of woman. At its bidding he will abuse & neglect even to death the angel whom he has sworn to love. The love of honor is strong but for the sake of his idol the drunkard will leave the fairest laurels. No feeling or passion ever obtains so complete a supremacy over a man

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ONE BLOCK ABOVE GENESEE STREET,

UTICA.

☞ **Your Patronage is respectfully solicited.**

By Robert Everett, 3rd July - address Fourth of July, 1845

It is with a trembling joy that I rise to address you. I had never dreamt of me being called upon to take a active part on this meeting, till I saw my name upon a copy of the handbill; and then it appeared among so many others, and the expectation that several strangers would also be present led me to ~~think~~ ~~that~~ hope that I should be only a silent delegate to this meeting. But my name has been called and it is too late to talk of retreating. As I am ~~almost~~ ~~wholly~~ ~~about~~ wholly unaccustomed to public speaking, and have no experimental knowledge of the manner with which you are best to be addressed, little will be expected of me.

This is a proud day for Americans! 69 years a day our fathers ~~declared our~~ ~~Civil~~ liberties laid the foundation of this republic, and amid the storms of war mingled with the sunshine of the Divine approval signed the declaration of our Continental independence. We are reminded that we tread upon holy ground every inch of it consecrated to liberty. It has been baptized with the blood of our fathers. A cloud of gloom comes over our hearts when we remember that we are not entirely free. King Victoria has erected his throne upon our free soil. Thousands have basely bowed to his dominion. A greater tyrant is to-day than ever sat upon the throne of England. The proudest despots have swayed a sceptre over sea & land.

The charter of our countrys liberties is sealed. It is open for no other signitures. It needs not another name to render it immortal in the memories of mankind. There it lives a mass of imperishable truth. But ours the second declaration of independence is yet open for signitures. All are now invited to entre there names. Our foe will soon sneak away to his hiding place, and there our declaration of independence — independence not of America but of the world, will also be sealed, and set by its brother in the temple of immortality to be the wonder and admiration of generations yet unborn. Mr President, if I had never signed the temperance pledge I should wish to do it on the 4th of July, that when the years rolled round and brought the birth day of my countries freedom I might also be reminded of my own effort to secure my own and millions of my fellows freedom. A noble deed we could not do in reverence to those venerable patriots & fathers. Let those of us who have signed the pledge unite again in holy covenant and say Give us liberty or give us death. Let us dedicate ourselves afresh upon this holy altar.

Although wonders have been achieved, much yet remains to be accomplished. Even now Alcohol at this late day (who would believe it) wields that subtle temples in

permitted to occupy a conspicuous place at weddings and raising bees. Some lingering cloud from the gulf of the dark ages yet casts its shadow upon us. If any thing could tend to discourage the heart of the reformer it is to see men of respectability and influence lending their aid in reviving the drooping energies of this pernicious practice. It is this attempt to crush the good resolution of the reformed inebriate, a resolution already enfeebled almost into despair, by this effort to add new fuel and fresh sparks to the slumbering flame. Aye, and this attempt to inoculate fresh victims with the plague which has swept away more than one generation of men from the face of the earth. The sword, the pestilence veils its face when alcohol speaks of his victories.

In no other form has the arch enemy of man so completely thwarted the kind designs of the Creator, and warded off the blessings which our kind Heavenly Father has showered down upon his creatures, and so rapidly peopled his own dark kingdoms with the wrecks of human greatness. Never did the Prince of darkness obtain such a victory over the teachings of virtue and love as when upon the plains of Arabia he whispered into the ears of the poor philosopher

the art of making ardent spirits. There now is that poor drunkard. He sleeps calmly — perhaps enwrapped in the mantle of his glory clothed in a drunkards rags. But his inebriation has lived after him to curse the nations and depopulate the earth. From that little obscure kingdom a mist has arisen which has covered the whole and brought upon the nations of the earth a deluge more terribly destructive of human life than that flood of water which swept away the inhabitants of the old world. The flood has increased from the humble peasant in the vale to the rule to nobles and princes in their high estate, and kings upon their lofty thrones. But thanks heaven an ark has been erected and the kind angel of temperance hovering about bids us flee to it. Thousands upon thousands a mighty host have heeded that voice and have ascended the gallant vessel. Many having waited till the flood had well nigh swept them away, left with a trembling frame and a shattered resolution they began to sink in the mire, at the first imploring glance at the ark the good angel has extended a helping hand and encouraged them with kind advice I rejoice to see many such present to day the old ark groans beneath its burthen yet there is no danger

of its sinking with its precious freight
makes it larger and stronger. It sails buoyantly
the waves. While the storm rages without all within is
peace and joy. The ark is not of some material perish-
able form which will rest upon a single mountain
secluded with the rest of the world. It is a spiritual
ark. It is here. It is in Ireland in China. Wherever
2 human beings unite together in endeavoring to drain
the earth of this flood there is the temperance
ark. Good and wise men the world over are
brought together upon the same platform,
beneath the same roof, and are uniting heart
and hand in forging the chain ~~which is~~ to bind
the great dragon which is spewing out his fire
wales to devour the ~~nations~~ inhabitants of
the earth. God speaks as audibly now as
he did in the days of Noah bidding all men
flee to the ark for safety. He reveals his will to the
little infant by giving it an undepraved appetite
We hear his voice in the punishments which ac-
company and vindicate his dishonored law in the
bloated face infirm limbs and staggering gate of the
drunkard and in his death bed agony when the
curtain which hangs over the future is for a moment
drawn, and the fires of hell flash in his face.

the act of making a drunkard has run his race of folly and shame — when his nerves become eaten to shreds, when delirium tremens seizes upon his fevered brain — when hateful jealousy obtains complete control of his reason, and all his dearest friends appear plotting his destruction — when his tormented imagination creates and causes to float before his eyes horrid images of armed men brandishing their swords in his face — of serpents with their venemous fangs flying through the air, and nestling in his hair — of fiends grinning with exultation eagerly waiting to bear him away — then God speaks in thunder-tones — then the wrath of man is made to praise him, to vindicate his honor — to proclaim his law. The way of transgressors is hard. Upon him who grossly violates the physical laws of his being the Judge in this life visits his judgments, a foretaste of that eternal punishment which awaits the wicked. In the drunkards miserable life and terrible death we see the displeasure of God as clearly as we do that of the civil arm in the execution of the murderer.

Who is it that dares attempt to stifle this divine voice — to close the ears of the world against its heavenly teachings? It is that man who seeing the millions of men alcohol has slain without being urged on by the almost irresistable

knawings of a depraved apetite — puts to
and offers to his neighbor the outpocuring bowl

It is not a trifling matter whether such an one occasionally drink or not. No one can meddle with it without incurring guilt. Man is an imitative animal; and unless he struggle against it he will spontaneously adopt the practices of those whom he respects. We can not locke ourselves up within ourselves; the will of a wonderful power influences for weal or for woe on this account us. In forming the characters of those around us. It is the moderate drinkers example which prevents the Rumsellers decanter fleeing away — shame stricken into oblivion.

There is nothing attractive in the appearance of a drunkard. Tavern Keepers are shrewd enough to know that were he permitted to lie about the bar room his customers would be gone

the act of ma
that po

New Year's Eve Address
by Robert Ewell Jr.
on Jan 1st 1875

Mr President and Fellow Delegates:

It would not become one so young as myself, in the presence of such able advocates of the cause to occupy the time of this vast assembly in making a regular speech. I will say but a few words and leave the floor to those who can address you profitably.

God has been good to us. We beheld the dawn of another New Years day. Some who were with us on our last Anniversary have heard their Father's summons and have gone home. Others are with us still in promoting the glory of their Maker and the best interests of their fellow men but in another and a higher sphere. We are still left to do. We will use to carry on this enterprise which our departed brethren commenced. The old year has sped its course. While the sad hearts are made sad at the funeral of the old year, a new year greets us with its infant smiles. Let the dead bury their dead. Let the scenes that are past be hid in the pitchfork of their own collecting. While the glorious future unfolds new beauties urging us forward to fresh endeavors.

A solemn time is it to us when the wheels of time bring about a mark in their revolution like that on the "spinners" real bidding us pause and reflect. Alas how have we misimproved the past. But I spend much time in moaning and pining over our misfortunes with be useless. Our watchword is on On to the conflict. Let from past experience we should learn wisdom to shun and how to direct our endeavors.

As we are met together several societies of us to promote this reform which has added more temporal blessing to the human family than any other enterprise that ever saw the face of the earth I would like to make one suggestion for the consideration of every one present as to our future course. Year after year have we labored

Spirit of Alcohol

The monster, Alcohol [illegible] Scotch & Irish Borders.
[illegible] and asphalt makers the greatest by-product
[illegible] swayed a sceptre, the greatest goblin that carried
a dark lantern & a false key, & [illegible] on [illegible]
the highway & waylay the travelers. There is a great
Idol in India [illegible] with an enormous mouth
and ears [illegible] the infants of poor mothers
are thrown [illegible] crushed to atoms. But
here is a great Idol that will eat up a hundred
bushels of wheat & break-heart & half a dozen farms
with [illegible] notes silver and gold spread on [illegible] butter for
dinner. 20 men 3 starved children and 6 broken hearts
sit down for supper. What an immense mouth he has!
2 of his teeth are in this village and the end
of his serpent tongue reaches out by the side of
the turnpike just above. Go with me & yonder
grave yard speckled over with sacred tomb stone
and there where lie the bones of his victims.
Go with me & yonder poor house and knock upon
its walls and ask of the inmates, Who sent you
here? Yes will answer Alcohol. One will tell you
I once was rich but Alcohol stole my property my
Credit, my health - my resolution. It made me
a worthless indolent vagabond. It brought me to
starve me to death, and to the Sepulchers of these
walls have filled from its presence. Another will
tell you my husband [illegible] a drunkard
[illegible] are once prosperous
and happy but rum stole his heart, he began to
abuse me, and take my chair and beaus and
fine clothes, and pawn them for rum. Many
a day have I sat over the wash tub and worked
hard to support my family. But Alcohol came and
steal my earnings till I was [illegible] and

my neighbor neglected the drunkard
one of my children died from hunger
Disease has ceased upon my frame, and
soon he in my grave But I have fled here
to save the lives of the 2 little ones that are
left. Go to the Hales prison and ask who inmates
who sent you here? With, will say alcohol, alcohol
Ask that poor fellow with dark bright down cast
eyes. Good friend how came you here, pray to what
means that chain? Ah I was once a prosperous merchant
but I loved the social glass, neglected my business
got involved failed on my business went to the tavern
to drown my sorrow and there my disgrace, I forged
a note & supplied me with funds I was caught and
sent here. Once have I escaped, but the alcohol
wound his chains about me and brought me
back. Look in yonder corner at that discontented decline
Little is his history. He says he was a rum seller. At
first my conscience reproached me for my work of death
but I turned a deaf ear to its warnings till at last
I grew hardened in sin
Reid away in. May be on. I have witnessed
the young man coming up to my bar call for a glass
of wine, pull off his fine kid gloves soon be call
again the next day or 4 or 5 days and then every
2 days and every day and twice a day & morning
continued all more and more miserably
taking drinks for wine and rum for beer.
I first saw him the worse for liquor I witnessed
the trifle of surprise which ran through the place
at the fall of so respectable a man. With an
despairing eye I beheld the clouds of degradation
gather around him, and poverty gradually crawl
upon him. See how his garments waste, most
tears. He is young and has a beautiful wife, pale with

pleading and begged me not to sell
my wife liquor. I first I promised that
I would keep the pledge. Again she plead
with the most persuasive eloquence that love fell
from a woman's lips that I could not ~~resist her~~
& mumble, her husband with tears and sobs
left me friendless with her fatherless children to the
mercy. I told her I did not sell him liquor, other
bonds and threats he from me. Her little daughter
came and plead with tears that I would save her dear
father like. But I wanted his money to support
my family and told her he could get 8 of my
customers was full drunkards I signed the
temperance pledge and began to prosper finely. In an
unguarded hour when tired and ~~sick~~ and hungry
I persuaded to ~~break the pledge and~~ drink
a half glass in soda water for his health and he
~~it~~ with 5 others are poor miserable drunkards
with wandering about staggering home and by
the way side. 6 persons have I sent caused to be sent
to the poor house and 3 to the States prison, and I have
at last come to keep them company. Go with me
to grandma's all and. Listen to the confession of the heartless
culprit just ready to be launched out into eternity. He
too was the victim of alcohol. Rum made him engaged
of his own beloved wife. Rum sent him out to the
woodshed for the ax convulsed his arm to deal her a
deadly blow. He never intended harm to his dearest
& best friend. Rum crazed his brain and did the
dreadful deed. But rum ~~escaped~~ and the murderer
got ~~escape~~ imprisoned he ~~died~~ at ax there
executioner a martyr to alcohol. My heart sickens
when I look abroad and behold the vast amount
of torment indolence & misery by crime & death occasioned

by alcohol! Who is able and willing
the tyrant? Can there be no plan devised
rid of this evil? Alas alas what will become
Oh that the hearts of every temperance, might be
made brave and strong in the temperance warfare
Oh that we might send home an appeal that
would thrill through every nerve as though their own lives
or the lives of their children were at stake. an
appeal that would never cease to ring till the
tyrant died. Alcohol prepare for the funeral!
Let him who will prepare the funeral sermon.

Come we longer stop while he walks among
us? Thomas Roberts a Baptist minister
a man remarkable for the benevolence of his
heart was once walking along the streets of
London, he beheld a little girl walking across
of about 4 years, old walking heedlessly
across the street just as the horse a coach
and 4 turned the corner of the street driving
furiously. the little girl must inevitably have
been over run. Mr. Roberts saw the danger
and without knowing why the child was in
of the jeopardy in which he placed his
own life, rushed in the midst of the street
snatched up the little child and bore her
safely to the sidewalk escaping with his
own life. How did he thank God in gratitude
when he looked into the smiling face of the little
girl and beheld it as his own daughter. Some
one asked him afterwards why he risked his
life in rescuing one whom he supposed to be a
stranger. I knew said he that the child's
life was as precious in the sight of God as
that of my own child & me. And God speedily
rewarded him as he will every generous deed.

ul to entertain strangers for some have
gele unawares. Never fail to do a
because the person whom you have
opportunity of assisting is not near of kin
The Drunkard also has a father & some be
loves as tenderly as you love your father. Were
your father or brother or child a drunkard, how
earnestly would you struggle for their relief!
Do unto others as you would have others do unto
you. Carry out every where and at all times
the principles of this gospel rule and angels
will rejoice to hear your name.

I wish to ask one question for the consideration of those [illegible] present.
Think upon it. How are we in this place?
different societies the Washingtonians & others
the Washingtonians for near a year until quite re-
cently have held weekly meetings in the old school-
room. The beneficial results flowing from those
meetings are seen all around us. This great
corrupting plague which in years past has been
such a curse to our place has partly arrested
in its course. Several confirmed drunkards
have been reformed and sustained and changes
in keeping their good resolutions. Many youth
have been preserved from forming intemperate
habits. The line extended in those meetings has
been [illegible] as none of us [illegible] though not
all [illegible] in immediate danger, ourselves
our hearts have been enlarged by attending
to benefit others. We have become stronger and
better by the effort. He who signs the pledge
merely to benefit himself deserves no great credit
and will be in danger of becoming but little

good from it. The Washingtonians on
inconvenience of their place of meeting at
season of the year, and the coldness of
some of its members have had no meeting
pecularly of their own for some 2 months
past that Lapidis contains some as warm and
as strong hearts as ever dwelt in a human
bosom and they are ready to fight with enthu-
siastic zeal the battle of temperance. Would
it not be well for all the societies to unite
as one in promoting this cause. Our
cause is one our ends and endeavors
should be the same. We are Brothers.
No sectarian partialities should of course
prevent us from having unison of feeling
and oneness of endeavor. Union is strength
What enthusiasm marked our meeting
this day as all the different societies are
gathered together! It is often necessary
in such an enterprize as this to reorganize
& renew our covenant with each other and to unite
somewhat our mode of endeavor. There is great
danger of many becoming wearied with the
necessary sameness of the endeavors of a little
change will often add great freshness and
beauty to any good enterprize. All at once it
becomes clothed with peculiar charms. It is all
all new. When a new minister comes from the
old country multitudes flock to hear him be-
cause he is a stranger. Thus the Washingtonian
enterprize first commenced at Baltimore it
spread like wildfire throughout the country. Multitudes
joined it that would not join the old societies.
What most of all gave that peculiar mode of

...ld temperance cause such favor
...ed success was [illegible] as Revelt
...rous. It was something strange to see
...rm hard, hard souls an entire prize. All
gazed, astonished, and multitude for the
first time had their eyes opened to the beauty
of the temperance reform and joined in the
enterprise. For the principles were the same
only clothed a new. We see the same thing here
today. How beautiful all around appear
on this happy New Years day. The sun never
appeared so bright, the trees, & the earth
clad in so beautiful a mantle. Never it would
seem did such sweet music beat forth
from a choir as we have heard this day. [illegible]
[illegible] all this. We have [illegible]
like the present. But this a new years
day. Well may we wish each other a happy new
year.

The coming year will be one peculiar
importance to temperance men. Never before have we
had a fair chance of testing to a decided issue the likes
[illegible] presence. Now has the question been presented
by the people, the whole people, individually and
single handed we have [illegible] endeavored to persuade
our fellow citizens to leave him alone to starve.
But never with one voice have we given him an
authoritative command which he felt compelled
to respect. Next April we will have an opportunity
of doing this. When all we will [illegible] a check
never has come or felt yet. It will make the stand [illegible]
[illegible] a knock knife or a bayonet.
It is a weapon that is formidable

Eg James C. Delevan one of the most
of the temperance cause in this country
man was much in the habit of attend
parties and of partaking freely of the wine cup
away the intoxicating bowl. He was a youth of great
promise and of wonderful business talent. He
had a comb, kaby strong mind on the way on
a fair way to become a drunkard. In his future
undeveloped history there lay infamy disgrace ruin
an early death, or immence usefulness wealth &
honor, a name known the wide world over whenever
the praise to temperance is sung or deeds of virtue
be sacred. His country mother & sister
with deep interest the turning point in his
history. One day as he was walking through

the [illegible] of thousands of drunk
dards and their families depended on their
head, the future destiny of that youth. He was
then approaching just on the outskirts of its alco-
hol. Unless he changed his course he would have
been his fatal snare. One day as he was
walking along the street of Albany to attend a
pleasure party meditating on the probable
result of his course right on the corner of the street
he turned stopped suddenly, and said right
about face, turned before his self and from
that moment he reformed his habits.
Of drinking drunkenness & profanity. There is an
immense quantity of wealth and talent and a great
army of workers and rabbles in this state on
the science of intemperance. Where command the re-
spect of the peoples the temperance social glass should
be a [illegible] of [illegible] the people have
given it a place at the festive board and the

…hand of friendship
…e voice of the people in each town in
…go forth like thunder. Through the land
…all the servants of alcohol, and they will turn
…instantly to honest instead of cursing the land.
…like a oak stripped by the lightning and
…burnt by the fires of heaven so alcohol
…will ~~stand alone~~ remain alone, a standing black
…corpse.

B Robert Everett Jr (about 45 years old)
Patriotic Address
also
New Year Address
Probably 1845

have ever infested the Earth all
the evil-workers have ever committed
& more upon the ungodly. All
Murderers, adulterers, [illegible]
victims of vice, with their corrupt
and unclean imaginations
& marshalled from all the Lands of
infamy, are [illegible] to meet
[illegible] for ever. The society
of fiends & damned upon earth
is bad enough, but that society
will [illegible] all their vices
[illegible] intensified
[illegible] to the highest pitch
[illegible] Dreadful torment
[illegible]
shall [illegible]
[illegible] flames [illegible]
is infinitely more to be dreaded
[illegible] the fate of the wicked
in hell, the worst of Characters [illegible]
[illegible]

is it possible that any of our fellow citizens shall get such a place. God grant that none of us may [illegible] the number of [illegible] have to pass near it lest that our minds have become callous & hardened to any description of its horrors. We look upon it with [illegible] the same indifference [illegible] do upon a [illegible] hardened drunkard how we a manufacturer. But as true as there is a God there is a hell, and these 13 000 of our fellow citizens who are now in their sins will go there unless arrested in their [illegible] course. We will have [illegible] to [illegible] all go, as I hope [illegible] hundred years and more I fear my brethren if we neglect our duty

Young men God has sent you to this
city for some wise and Heavenly
purpose and the hand of
God will be in Leading you
here as it was in the cloud by
day and pillar of fire by night
which directed the Children of Israel
in Egypt & Canaan. In the
absence of all matter of fact
information upon the subject
I shall proceed upon the
hypothesis that you have
books or pleasure and
or figure accounts
desk. But it will then be
deemed of vast moment what
has been your moral influence &
example. If you are a young
man
caring not
for your immortal soul, & writing with
engrossing the names of
companions either in the
or upon the
will be

When you see you hope to go to heaven
[illegible] will on their mark to
the angels and [illegible] Saints who
[illegible] and enquire
[illegible] the state of religion in your region
[illegible] whether such a one has
been converted or what is the prospect
in the case, who [illegible] recently, or who
the Saviour and who are enquiring the way
to [illegible] manifested or made
[illegible] which fills heaven with
[illegible] you will [illegible] ashamed
[illegible] the cater cousins or [illegible]
[illegible] and ungodly relations and
when the [illegible] the judge
~~of all the earth~~ [illegible]
reads for the [illegible] thou
[illegible] your names [illegible] to any
immortal life present a [illegible]
the throne of every [illegible]
[illegible] you are [illegible]
[illegible] Saviour [illegible]

Yesterday

the city of Utica was [illegible]
[illegible] in flames and [illegible]

One [illegible] $5000 who stood unconcerned by and witnessed the sad destruction of property can made with the least shadow of justice be held responsible to the bar of your own conscience and the honest judgment of all intelligent creatures for the devouring flames which you permitted to [illegible] in your passive energy had kindled a fire which with a ceaseless conflagration will burn up not the property but the bodies and souls in one eternal flame of burning torment by God.

I am fellow citizens and this [illegible] fire is fed and fanned by bad example [illegible] the [illegible] causes of corrupt [illegible] depraved literature and the hypocrisy of [illegible] prosperous times

and make an effort to rescue these immortal souls from eternal death but stand back [illegible] pretending to be [illegible] I love you dearly by the memory of the [illegible] in defending the loathsome filthy republican

way of by-paths, making the new name of Christians to be abhorred and despised, and instead of [illegible] which would destroy the living waters which you by your position guard, quench their burning thirst and extinguish the fire which they feel is devouring them. will not [illegible] lay their sin to your charge when you stand before his awful throne. My brethren it is a fearful thing to have entrusted with the important charge which God has committed to our hands. Be faithful The eternal interests of your fellows demand it. God's word requires it the hand of death is continually reminding of its importance from [illegible] the certain & uncertain by it reaches forth its resistless hand & snatches one after another from our midst. Those who at that time since believed that the [illegible] the [illegible] year watched for its coming with the [illegible] into the [illegible] and did that time in effect will speedily come. Our earthly career will shortly close. Probation

Quilter Account Book.

Sarah A Everett.
Ransom, July 23. 1852

from Sister Jennie (Utica) Dec. 90.
" Sister Anna (Ft. Kent) "
written & read before christmas, 27.
" Sister Anna (Ft. Kent) Jan 12 (1853)
" Cousin Lizzie (Glen Falls) " 17.
" Ann Marvin (Clinton) " 19
Mrs. Duffy " " "
" Dr. Gross (Clifton) Feb. 22.
" Sister Mary (South Hy) " 19
" Emma L. B. (Clinton) March 20.
Note " Sister Mary (South Hy) " 26
" Lottie E. Hibbard (Clinton) " 25
Note " Cousin Lizzie (Glen Falls) " 31.
" Sister Mary, (South Hy) April 9
" Br Henry (Ft. Kent) " "
" A. M. Seymour (Ft. Kent) " "
" Sister Jennie (Utica) " 11.
" Cousin Ann B. (California) " 12.

Letters received.

From Sarah M. Seymour,
(Paris Hill.) August 4
Note " Dr. Gross. (Clinton) " 7
" Julia Kellogg " " 24
" Sister Anna, (W. Sem.) " 30
" Emma L. Baker (B.) " 31
" Ann Sherin Sept 8
" Mrs. Duffy. (Clinton) Sept. 8
" Hettie E Kibbee " 8
Note " Lottie B. (Mohawk) " "
" B. Henry (W. Sem.) " 30
" Cousin Syl. (G. H.) Oct. 19
" E. L. Baker, Nov 27
" S. W. Seymour (P. H.) " 10
" Hettie H. (Clinton) " 15
" S. M. Seymour (P. H.) Dec 28
" J. A. Kellogg (Clinton) " 1

From Cousin Lizzie (Glen Hs) April 27.
" Sister Mary, (South H.) May 5.
" Br. Henry, (W. Lem) " 11.
" Sister Elizabeth (Whitestown) " 14.
" Judia and Mary Kellogg (C) " 24.
" Nettie E. Hibbard (Clinton) " 25.
Note " Mrs. Roberts, (H. P.) " 26
" Sister Mary (South H) June 16
Note " Dr. Profs. (Clifton) Aug 7.
" Sister Elizabeth (W) " 17.
" A. W. Seymour, (Walesville) " 27
" Emma E. Baker, (Sherburne) " 28.
" Sister Anna, (W. Lem) Sept 26
" Br Henry, (W. Lem) " 8
" Nettie E. Hibbard (Clinton) 23.
" Mary Thomas, (Utica) Oct 3
" Sister Mary (Utica) " "
" Mrs. Profs (Clifton) " 13.

Letters received. — — — Answered.

Oct 28 (Mrs Fr. ... Crawford) Apr. 26. 1 ...

— ((Balasore; India))

Nov. 12. Sister Elizabeth (W.) Nov. 14. (...

" 15. Sarah W. Seymour (Walnut Hills, Cincinnati) May 11. '5...

" 16. Dr. Grafe. (Clifton) Nov. 19. (...

" 24. Dr. Grafe. (Clifton) Dec. 5. (...

Dec. 19. " " (") Jan. 17. 18...

1856

Jan 2. E. L. Baker. (Ohio)

" 9. J. E. Fiskland. (K.)

" 23. Sister Cynthia (Whitebow)

Feb. 4. Sister Anna (") Feb. 18. 1856

" 6. Dr. Grafe. (Clifton Spr.) Mar. 4. (...

" 17. [illegible] (Cincinnati) Mar...

" 21 Br. Henry (Glen Haven)

15. Simon Peggie. ( )

... 4 ...

" 9 M. A. Holloway (Cincinnati, O.)

1854

Letters received. Letters sent.

March 11. Sr. Angela (C. S. — 21. (B.) May. 24 (to B.)
" 21. Nettie E. Hibbard. (C.) May 24 (to C.)
" 26. Mary Thomas (Utica) May 6.
May 20. A. H. Seymour (Waterville) June 17 (to Ma)
June 5. Br. Angelo (Brighton)

Saratoga Springs. June 9, 1854.

June 13. Sister C. (East Abington)
" 15. Kate and Lewis to Ma and me
" 16. Sister Thomas (Home)
" 19. Nettie E. Hibbard. (Utica)
" 21. {Br. Roderic (Utica)
{Sister Louise. (")
" " Nettie E. Hibbard. (")
" 22. Sister Mary. (Home)
" 23 Sister Louise (Utica)

June 24 { Brother Robert (Utica)
" " { Sister Jennie (")
" " Nellie E. Hubbard (")
" 26 Father (Home) June 26 (M)
" " { Sister Anna (")
" " { Sister Cynthia (")

To Letter accd, 1912. From

"If you desire to get a large yield of rich milk, give your cow every day water slightly warm and slightly salted, in which bran has been stirred at the rate of one quart to three gallons of water. You will find, if you have not tried this daily practice, that your cow will give 25 per cent more milk."

Home & Farm.

Feb. 1879.

Charleston S C Jan the

My Dear Adelaide

I arrived here after a long but pleasant voyage I suppose I need not tell you that I was sea sick terribly so. so much so that I had to keep my berth the greater portion of the time but I think you can better imagine than I can describe I am now staying at a place called Rio Janeiro on the coast of the Atlantic Ocean All the large cities are along the coast Brazil includes the entire table land of Brazil and nearly all of the Forest plains of the Amazon it is therefore richer in vegetation than any other part of South America the Mountains of the interior contain mines of gold and diamonds with iron an other kinds of metal the larger part of the coffee and and diamonds produced in the world comes from the above named place Rio Janeiro the capital of Brazil is largest city of South America it is nearly or half the size of the city of New York in North America Rio Janeiro has a lovely harbour so large and beautiful and is the principal place of export for coffee and diamonds

Oh Adelaide I wish you were here it pays for all the tediousness of the voyage it so beautiful tell your Mamma howdie for me I wish I were an Artist so I

in my next I hope to give you much better acc
ount I am your loving and affectionate friend

Sarah

P S

you have my address already

To

Miss Adelaide Gilles

Charleston

S. Ca

"Sarah my dear"

I had thought ere this to have seen you face to face but have not been able to keep it clear. We have had company almost all the while for the last two or three weeks, and of course I have been very much engaged have not even seen the time when I could pen a few lines to my much loved Sarah. Now I have gone up to my room for the night but I shall not press my pillow till I have conversed with you a little. Oh how I wish I knew how you are this cold windy evening. I imagine you about closing your eyes

for the night may your slumbers be
secured with angels watchful angels
keep. Mr Kellogg stand a night with
us week before last. He brought me
good news from you dear Sarah, I have
imagined you many a time since walking
from the bed to the fire but it
dont seem hardly like you, you and
the bed seem almost inseperable though
perhaps the rocking chair begs the
strongest claim now but I will not
be to sanguine life is full of
ups and downs, may you and I
with so live that however we
are situated we may feel each
need has a selves living and that
He doeth all things well. Do you want
to see me? Well I sat down to tell
you that if nothing happens to prevent
I shall set my face towards Ramon
next week, but I wish I knew of

you are well enough to have company
if you are not as if it would be
more convenient to have me come some
other time do not hesitate to let
me know, for I should take no
pleasure in my visit if I felt it
was an injury to you — you will be
perfectly candid will you not?
I hope you will get the tomorrow
and then I shall have time to get any
word as I should not go before
Wednesday. I shall not write much
this time for my eyelids are heavy
and I hope soon to see you

ever yours
Sarah

Friday evening

always remember her
O come if we are true
That have been
Prompt you must here

And bless your dear cousins
Wherever you go
And though we may never
Again meet below

If we are but faithful
To him we possess day
A glorious reunion
Awaits us on high

Then if we love Jesus
Whatever may come
We'll soon rest in Heaven
Our beautiful home.

S. A. C.

August 7, 1866.

To Mr. and Mrs. Sherwood.

I went to the [illegible]
The morning you left
And found I was sure
To miss you bereft

No ring or [illegible]
No token did stay
To be a reminder
Of those gone away

I looked all around me
From bureau to chair
And could not find even
As much as a hair.

But though you left weather
A ray nor a crumb
To say that you ever
Had been in that room

You left in my bosom
A friendship so dear

Oh, Oh why should I so oft have wandered from the fold of my blessed redeemer? Why, long ago, did I not give myself entirely to the Lord, "lay all upon the alter, and say here I am "what wilt thou have me to do." But Oh, instead of this now many years have I spent without God, and without prayer: starving sin and death and living only for myself: and even now, my efforts to glorify my saviour, are so feeble, so faint, and as it seems, for aught I can see so unsuccessful, that I am sometimes led to doubt whether I realy am Gods or not. Oh Satan thou wouldst if it were within thy power, ruin forever ruin my poor trembling

soul with these gloomy thoughts; but God would not suffer them. And often, when I am led astray, and am almost ready to murmur at the ways of providence, because I cannot see the great design of God in sending them, have I been checked by His long-suffering and gracious mercy, teaching me that I am wrong, and gently drawing me back to him; and I have been forced to exclaim, how wonderful, Oh God, is thy forbearing love, and how great are all thy tender mercies which thou art daily manifesting toward us. Still, through all this, my hard heart has remained so cold and thankless. Oh, we never, never

can repay him for what he has, and still is doing for us. Still we can do is, to return to him, and say with the prodigal son "Father, I have sinned again heaven, and before thee, and am no more worthy to be called thy son: make me one of thy hired servants." Father in heaven, bring once more thy wandered, sinful child, into thy arms of love, and wilt, over her, and guard her from all evil, enable her to resist all temptation; and may she never more wander from thee, but ever live a faithful follower of the Lord Jesus, humbly trusting that when this life is past, she may

forever praise thee in a bright and happy land, where sin and sorrow shall never enter, but "God will wipe away all tears from our eyes."

D. H.

Nature.

Come with me and I will lead
you forth amid the green fields
to gaze on the beauties of nature
and to meditate on the wisdom
& goodness of nature God

I better expect it does mean
Than this old stingy note of mine

Your accents all are in there dolce
The written words a serious grace
But this is — Oh we wicked
I feel so very forgetful
I cannot write more fully to you
Be if I had not just now felt
What the steps as I did come
Down under our dear touches
My hand is clearer now dear one
For that it would be fit to write
You must wait a time or two
Dearest that is you know my

Oh is it I forgotten am
My dear, ungrateful friend Anna
And Anna dear it is that at
Last possibly we come to see
Each other and so we can to
[illegible] but
[illegible] Sarah until
Monday but me a great many
Of things all sensible and true
Cos of all but Sunday — All for
Now as I must be very mean
Until under Dr. Parmers thumb
But write dear how do you do
This cold and storm, mummy &
Pa and you I do [illegible] dear

Friday April 9.— It is quite late in the evening now, almost nine o'clock. I am expecting Annie in every minute to spend the night. I have been very ill today, and have been confined to the bed so that I have seen a good deal of the room that I never saw before. Everything now that I see, looks so strange, so wonderful. It seems almost as if a new life was opening before me, and I was about to enter into a new world. I dread to think of the temptations to which I shall be exposed if I am again permitted to enter into society. I have so long recalled the fearful tossing of sickness that I fear the change it will bring, lest the bright rays of worldly pleasures shall pierce the clouds from my weak mind, and all my good resolutions shall be withered. I must leave off abruptly, for Annie has come

Sat. 10 — Again this morning. Thirteen years ago, all of this and more, fresh from the Mother hand this sweet creature was placed in our happy circle. Time has borne her from the sweet garden of Infancy and she is now gently leading me up the rugged but beautiful mountain of Childhood. Oh may the angel of Innocence accompany her, and may the fountains of Love and peace flow ever at her feet:— I had a very pleasant time sitting very side today; they took me

not one to this plant much that passes under my window,
and as I sometimes they let me stop and look in through the
dining room windows. O — as the girls handed me a piece
of fire through the window and Hale Bumham and I ate
it out doors: and then the grace was said. Bread and butter.
Don't you think it was almost the same as if I had eaten
at the table?— It is nearly 8 o'clock; so good night. —
Monday 12.— It is damp and dreary today; the sweet smiles
of yesterday have given way to a look of sober and deep care
upon the face of Nature. I do not remember as any thing
of much interest has occurred today, excepting my going
out, which, of course, was interesting to me. This makes
the fifth time that I have been out. Oh what would
I not have given four months ago to be where as
well as I am now! But how strong the effect of habit!
how soon we become accustomed to a thing that at
first seemed so wonderful, so almost impossible. When
I was first taken out, everything seemed so new, so strange
that it was almost painful; but now, although I have
been out so few times, I am beginning to get used to
it, and instead of being filled with a feeling of sad
mild delight and wonder. I feel that there is a sort of
sweet reality about it, that gives me a deep and earnest pleas-
ure. Oh my sisters, if I never am any better than I am
now, ought I not to be thankful?
Tuesday 16.— Forgive me, dear sisters, for letting three days pass

without writing me many pounds. I did not forget you or my promised letter, indeed I think if anything of great a little
I thought, a pleasure than I observed if I should write; but it did you a good thought, as you know some of my thoughts. One reason that I did not write is that I did not know if that would rather strange from me, does it not; in the morning at ten o'clock, instead of a sponge bath, I will take a spank; I get through about eleven, and then I only have about three hours to get ready before it is time to take my ride, that is between one and three we all go, and it takes me much all afternoon to get ready after that. But I do not intend to give up writing this time at thought, by any means, for that would be like giving up my self up one of my greatest pleasures. — Now then, how can I thank you enough for the very unexpected letter that I received from you last Wednesday evening: I had given up the hope of having a letter from you this week, and that made up my mind to get along as well as I could without it, when the very first and surprise upon my return came. I had not a time when it was greatly needed, for I had felt almost spiritless and discouraged, but thank to you I feel quite cheerful again. This morning I have been out every day since a week ago yesterday until yesterday it was not and raining that I did not go; it looks as if it were going to be pleasant again

today and perhaps I shall be able to go out; if I do go
I guess I will go [illegible]; I have not been
there yet. I am glad to hear I received your letter
that you did not write because you did like it as
I am sure you had anything to say. I am glad to
see that he got a letter from me. I want to
know what you mean I wrote about [illegible]
I received your [illegible] I wrote! To
deny myself the pleasure of giving you [illegible]
I should be glad when you get well the sooner
you write the better you write [illegible]
you have answered [illegible] as if
I am not with you. [illegible]
[illegible] I feel [illegible]
I [illegible] from a cow to be in your yard. And that you
have to [illegible] with the milk cans. Is that what
is the reason that you have so much face ache. Have
you any decayed teeth: or what is the matter. I feel
uneasy about it; it must be a great drawback on
all your duties as well as pleasures. To have the
face ache so much. Give my best love to Aunt
and tell her when vacation comes I want her to
come and visit me a good long [illegible]. Mrs. Hill is
intending to [illegible] but as she will is a good deal
better. She says, give my love to Jennie and tell her
that as soon as [illegible] will write her a letter. She is too
busy to write to-day. [illegible] I am [illegible] gents call
[illegible] with much love, S.

Sweet is quiet for tennis.

Date: April 17. — The [illegible] of a setting sun [illegible] shining through [illegible] windows. It is a beautiful time for thought and for wishing to absent friends; and I [illegible] to think of you, my sisters, at this calm hour, just as day begins to steal into evening. At this sacred hour, when hearts and minds should be together in silent harmony, shall not our spirits also [illegible] and spend this precious time in sweet thoughts of one another? Oh, I love to think that it may be so; it makes me feel happy to think at this very time, the absent sisters are thinking and perhaps even talking of me at this very moment! — Home, Apr. 17th — [illegible] I [illegible] it to have written this very page for I was a little spirited as this is the way that I have written it with [illegible] in a hurry, many times. Our sister, might I not to be very happy? I am not sitting up by a table or stand, as you [illegible] when you receive this, but I am sitting up in bed or [illegible] my pillows. Oh, how I do wish you could be with me for one little hour. This afternoon I have so many things I want to say to you that I cannot write, so many questions to ask you and so much I want to tell you. But I must do the next best I can by writing, and I will probably in a few months and then I hope we shall all be together once more as I [illegible], and enjoy [illegible] [illegible] [illegible]

I have been up in the nursery, or in Mrs. Kelly's room, as they sometimes call it, and I stick up there I guess about three hours and a half; that is not all either, for I have something needle-work half of the time, don't you think I was sewing a carpet rag? I should needle for that, it was the next thing to sewing it together, was it not? I did not go out today it rained so, indeed it has been so unpleasant all this week that I have only been out once. When the weather becomes pleasant and settled I hope to gain faster. — Oh my Jennie, do you remember how you laughed at me for asking you to get me that pill to bind to the top my hair? Well, I sent for another yard today, that that you got is so coarse and that it will hardly keep my hair up. I know it looked like looking about a yard wide to send for it then, my hair was so short, but it has grown so, it is quite decently long now. I can hardly see it is so dark as you may think from these crooked lines. ———

dear [illegible].

[illegible] - This is indeed a [illegible] day; bright, clear & [illegible]. I [illegible] the others seem to suffer from the heat & I am so glad of my comfortable. It was delightful, real summer pleasant in my little room all morning - for the sun does not beat in until afternoon: it is so cool & comfortable, but by keeping the blinds closed, and the window and door open I keep comfortably cool. B. is [illegible] down [illegible] sister & said I could just have a peep at you. I wish you could all have your look with my great little companion for an hour or two so I could look at you while you study; but I rather think you will study a great deal if I have my way. Oh, have you had any strawberries yet? I had a few last Saturday; they were not very ripe or large, but still they were real strawberries and of course good. It [illegible] those days of [illegible] anything [illegible] sometimes, but it is [illegible] to be there & [illegible] as she is [illegible] of it (that you afraid they will spoil her) & the other day little [illegible] & the first time that [illegible] touched. For evening [illegible] happy she looked when she [illegible] for

that I received it so safely; but Oh Lamont I wish you
knew how much good it did me. I am so glad me
how command keeping these journals; it gives me so much
pleasure both in reading yours and in writing my
own. I hope it does you one half as much good as it
does me. It is almost two o'clock so no more. Good night
dearest.

I received a dear good letter from
Mama today. I suppose it was most unnecessary
to give an account of my stunning dream but as
anxiously expected a letter from home. I did
dream as foolish a dream as ever any one
dreamt as it had been about home. The second
I had had a letter from Mama before. They ought
write at least once a week, and I wonder how
what to think of their long delay. But Mama's
letter quieted my sad misgivings as it has
glad tidings. Mama thinks all well and happy
I do not think she said so, in so many words, but the
tone of her letter would lead me to suppose
you would think if you read it. It has been
quite cool today to what it was yesterday and
overcoat I suppose. I expect [illegible]. We have
seven patients here now, five of which I believe
I have never mentioned to you. But no matter
I think of it, Miss Ray's [illegible] is over at the other
house and I see the others [illegible] other day when I was

A Mother's Longing.

Where is my Charles, O where is he;
Child of my pride and my joy?
Do new temptations and trials
Darken the path of my boy?
Often at twilight I listen
Almost expecting to hear
Sounding once more on the threshold
Footsteps to memory so dear

Where is my Thomas, my Lizzie
Children so precious to me,
Through the long days of their absence
O, how I yearn for the three!
They have all crossed the wild ocean
Left the old home for a new,
Sadly I let them embrace me
Whispering a tender adieu.

Now they are far from their mother,
Far from their dear father's grave,
And there is dashing between us
Many a pitiless wave.

But though a thousand such oceans
Ruthlessly hold us apart
Jesus with his strong arm shall hold them
Close ever close to my heart.

And I will follow my children
On the swift pinions of prayer,
Placing them, trusting them ever
Under the dear Savior's care.
He the great Shepherd of Israel,
Tenderly guardeth the sheep,
And though all others forget us
He will not slumber nor sleep.

When I am weary with longing
Thinking of them all the day
When in the night I am weeping
O, how it rests me to pray!
Then I remember the promise
Of the bright mansions of love,
And I rest sweetly while pleading
O, may we all meet above.

S. A. E.

To all to whom these presents may come.

Greeting:

Know ye that the New Berlin Hydropathic Institution in the State of New York in Clinton and whereas Miss Sarah A. Burdett of the town of Remsen in the State of New York having complied with the regulations of said Institution and given satisfactory proofs of her attainments in Patience, Love and Christian Fortitude and also of her improvement in health in numerous examinations before the Physician of the Institution, and in a final and plenary examination, the aforesaid Institution proclaims her duly qualified to receive, and hereby confers upon her the degree of Model Damsel, and by virtue of this Diploma fully grants to, and confers upon her all the rights honors and privileges thereunto belonging among us and elsewhere.

In testimony whereof, we the Physician and Patients have subscribed our names and affixed the seal of the Institution this twentieth day of July one thousand eight hundred and fifty two.

James E. Crofs M.D
President Physician

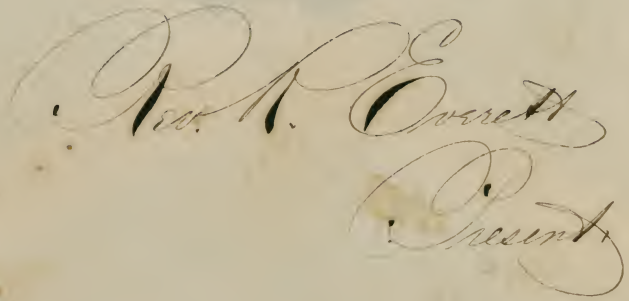
Caroline P. Jones

Lucinda Henderson

Ella L. Wright

Hannah Smith

W. Mayer



Though I may have afflictions, but
it is the last say — Forget me not.

East Avenue

Walworth Ave

H. P.

Through all my life my prayer should be
Heavens choicest blessings rest on thee

Geog. Bradford
Co
Pa

Lenna Chadwick

Sarah L. Goodrich

Cornell
Oneida Co
No. 1.

Whitestown
Oneida County
N.Y.

Elizabeth L. Roberts

Think of me

Garden at Utica

N.Y.

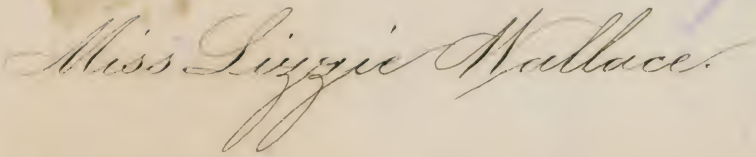
Sarah F. Hunter

Floyd Oneida
Co
N Y

Piessis Jefferson
Co Va

Erlinda Cristina

Dear Father, spend [illegible] Christmas
[illegible] thy happy, youthful days.


Miss Lizzie Wallace.

Modesty

D. H. DAVIES,

WITH

McMORROW, LANIGAN & McCALL,

Manufacturers of

Cloaks and Mantillas,

WHOLESALE AND RETAIL DEALERS IN

DRY-GOODS,

NO. 56 FRANKLIN SQUARE,

UTICA, N. Y.

CONGRESS SPRING WATER.

As analysed by Dr JOHN H. STEEL at the Spring.

Chloride of Sodium	*385.000 grs.*
Hydriodate of Soda	*3.500. "*
Bi-Carbonate of Soda	*8.982. "*
Bi-Carbonate of Magnesia	*95.788. "*
Carbonate of Lime	*98.099. "*
Carbonate of Iron	*5.075. "*
Silex and Alumina	*1.500. "*
Hydro-Bromate of Potash, a trace	*000. "*
Solid contents in a gallon	*597.943 "*
Carbonic Acid Gas	*311.*
Atmospheric Air	*7.*
Gaseous contents in a gallon	*318. cubic inches*

Analysis made in London by SIR HUMPHREY DAVY & Professor FARADAY from Congress Water bottled Seven months.

Chloride of Sodium	*385.44 grs.*
Hydriodate of Soda	*3.02. "*
Carbonate of Lime	*116.00. "*
Carbonate of Magnesia	*56.80. "*
Oxide of Iron	*6[illegible]. "*
Carbonate of Soda	*56. "*
Hydro-Bromate of Potash, a trace	*00. "*
Solid contents in a gallon	*363.46. "*

PRICES OF CONGRESS WATER. DELIVERED AT

	SARATOGA.	*WHITEHALL.*	*ALBANY.*	*N. YORK.*
Pints pr. doz	*$ 1,50*	*$ 1,75*	*$ 1,75*	*$ 1,75.*
Com. qts. or Porters	*" 1,75*	*" 2,00*	*" 2,00*	*" 2,25.*
Full qts. or Magnums	*" 2,00*	*" 2,25*	*" 2,25*	*" 2,50.*

CLARKE & WHITE.

John Eddie Everett.

Mr. and Mrs. John A. Parry Jr.

Sarah E. D. Weber.

Accept my flower and let its leaves
Beside thy heart be cherished near,
While that confiding heart receives
The thought it whispers in thine ear.

Roland H. Williams.

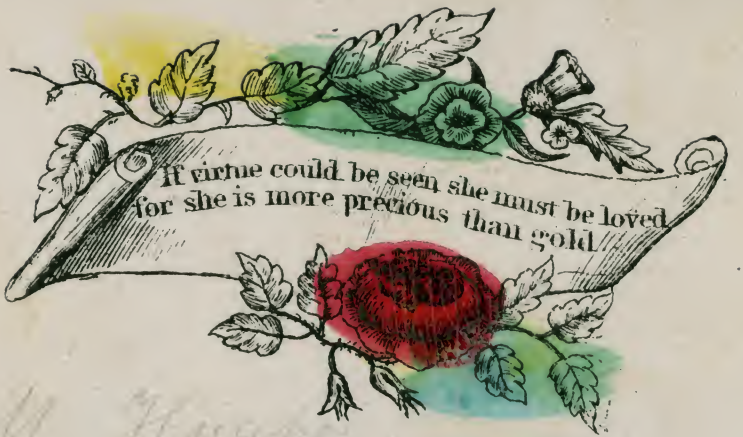
Roland H. Williams.

Russell R. Dana. ΔΛX.

313 West 33rd St.

Mrs H B. Smith.

THINK OF ME
Carroll Everett


If virtue could be seen she must be loved
for she is more precious than gold

M Hayes

Lizzie Everett.

Mr. and Mrs. Tobias Scott.

CENTENARY CHURCH,

Wednesday Evening, Oct. 26th, 1870,

Al 8 o'clock.

T. M. G. Carr. Miss E. J. Scott.

Greetings

The gift
I send
Shall never end-
My greetings,
friend.

Miss Azia E. Beutley.

Mr. & Mrs. John H. Butler.

THOMPSON & JONES,

Booksellers & Jewelers,

128 Main Street,

J. H. Thompson,
H. O. Jones.

DUBUQUE.

COUNTRY MERCHANTS SUPPLIED.

Stencil Brands and Seal Presses Furnished to Order.

Watches and Jewelry Repaired Without Dela

GIVEN TO SUBSCRIBERS OF
THE YOUTH'S COMPANION
BOSTON, MASS. 1875.

HE WILL CALL.
SEND WORD.

RESIDENCE :
52 S. ANN STREET.

O. J. HALBE,

Skilled Optician,

146 STATE ST., FIFTH FLOOR,

OFFICE HOURS: 11 A. M. to 1 P. M.

CHICAGO.

Congress Spring.

The Subscribers, successors to the late Dr. John Clarke, respectfully inform the Public, that in consequence of the large amount of spurious Spring Water, sold from Fountains and in Bottles, as the Congress Spring Water, they feel it a duty to caution the Public against such imposition; and in order to detect, as much as may be, such practices, they have ALL

THE CORKS, BRANDED THUS

If without this Mark it is not genuine Water.

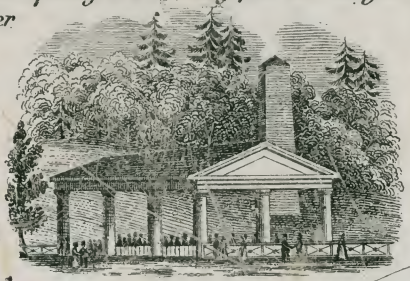
CONGRESS C&W. WATER.

Congress Spring

ORDERS ADDRESSED to

CLARKE & WHITE

at their



CONGRESS SPRING

SOUTHERN DEPOT, No. 13 THAMES ST. NEW-YORK,

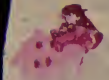
or at SARATOGA SPRINGS,

WILL BE PROMPTLY ATTENDED TO.

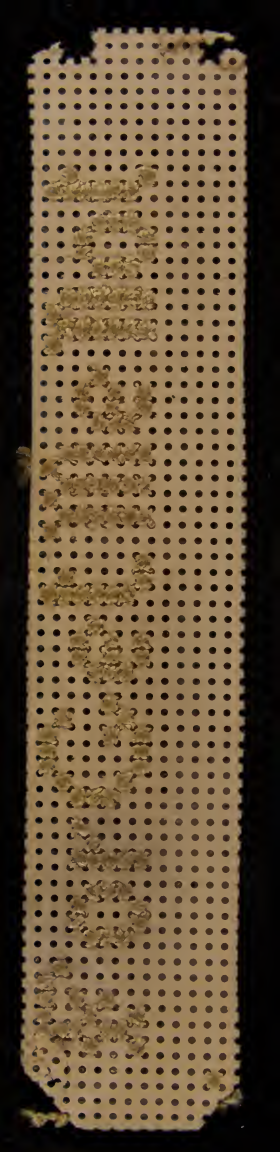
CLARKE & WHITE.

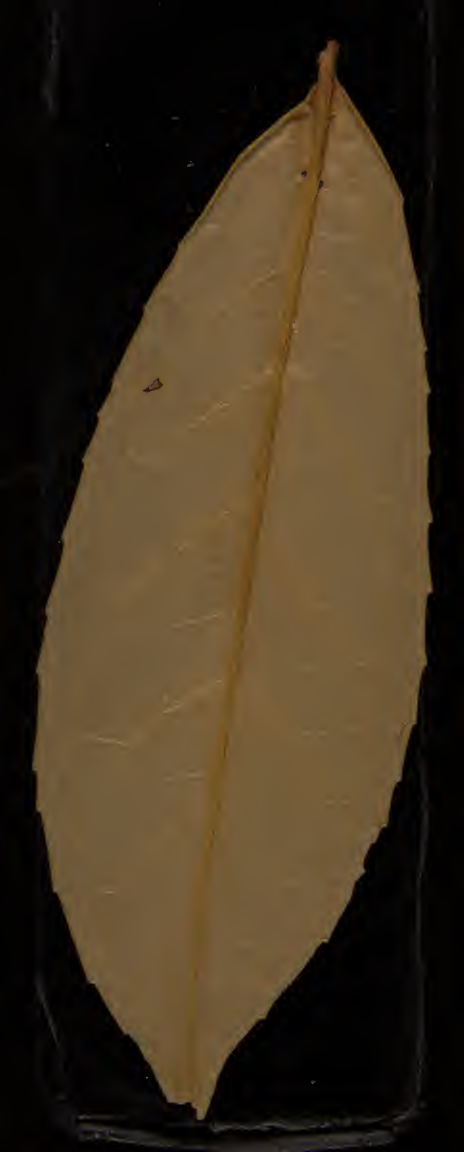
PROPRIETORS OF CONGRESS SPRING

Ferd Mayer & Co. Lith 96 Fulton St N.Y.



Specimen of our kitchen paper





Oak-wood Cemetery
Fort Darling
Richmond
1865.

POCKET

Memoranda.

1895.

"It's so Delicious."

YUETA

CHEWING GUM.

IT IS GOOD FOR

Indigestion,

Dyspepsia,

Heartburn,

Loss of Appetite,

Bad Taste in the Mouth.

If your storekeeper does not keep YUETA CHEWING GUM on hand, and will not send for it, then write to us enclosing 5 cents for a package which we will mail to you.

L. W. WARNER & CO., Inc.

SOLE PROPS. AND MANFRS.,

Dr. Herrick's Family Medicines,
Renne's Pain-Killing Magic Oil.
Yueta Chewing Gum.

No. 69 Murray St., NEW YORK, U. S. A.

Tues. 16

Wed. 17

Thurs. 18 Henry Davis .75 X

Fri. 19 Benj. Gates 1.00 X

Sat. 20 W. F. Everett 1.00 X

Sun. 21 Maria Pugh 1.00 X

Mon. 22 Ava Thomas .50 X

Tues. 23 Gordon & Jones .50 X

Wed. 24 Jane Evans .50 X

Thurs. 25 Jennie Clark 1.00 X

Fri. 26 Rev. Ferguson 1.00 X

Sat. 27 Mrs. L. E. Jones .50 X

Sun. 28 Lydia Wilson .50 X

Mon. 29 Abbie Jones .50 X

Tues. 30 Jennie Davis .50 X

Catarrh and cold in the head are speedily cured by using our STANDARD PURE CUBEB CIGARETTES; or, DR. PERRIN'S FUMIGATOR.

Elderly people like an old-fashioned plaster spread on lamb's skin. DR. HERRICK'S KID STRENGTHENING PLASTERS are what you require.

31 Days.	MAY.	1895.
Wed. 1		
Thurs. 2		
Fri. 3		
Sat. 4		
Sun. 5		
Mon. 6		
Tues. 7		
Wed. 8		
Thurs. 9		
Fri. 10		
Sat. 11		
Sun. 12		
Mon. 13		
Tues. 14		
Wed. 15		

31 Days.	MAY.	1895.
Thurs. 16		
Fri. 17		
Sat. 18		
Sun. 19		
Mon. 20		
Tues. 21		
Wed. 22		
Thurs. 23		
Fri. 24		
Sat. 25		
Sun. 26		
Mon. 27		
Tues. 28		
Wed. 29		
Thurs. 30		
Fri. 31		

When you are bilious, or out of sorts, Dr. Herrick's Vegetable Liver Pills will bring you around all right in no time.

Physicians are recommending using a good quality of chewing gum to aid digestion. YUETA CHEWING GUM is the best in the world.

30 Days. JUNE. 1895.

Sat. 1
Sun. 2
Mon. 3
Tues. 4
Wed. 5
Thurs. 6
Fri. 7
Sat. 8
Sun. 9
Mon. 10
Tues. 11
Wed. 12
Thurs. 13
Fri. 14
Sat. 15

Sun. 16
Mon. 17
Tues. 18
Wed. 19
Thurs. 20
Fri. 21
Sat. 22
Sun. 23
Mon. 24
Tues. 25
Wed. 26
Thurs. 27
Fri. 28
Sat. 29
Sun. 30

There are many kinds of chewing gum, but none so good or healthful as YUETA CHEWING GUM. Just try it for Indigestion, Heartburn, etc.

Rheumatism will not long remain in your system if you will use faithfully RENNE'S PAIN-KILLING MAGIC OIL, Internally and Externally.

31 Days. JULY. 1895.

Mon. 1
Tues. 2
Wed. 3
Thurs. 4
Fri. 5
Sat. 6
Sun. 7
Mon. 8
Tues. 9
Wed. 10
Thurs. 11
Fri. 12
Sat. 13
Sun. 14
Mon. 15

Tues. 16
Wed. 17
Thurs. 18
Fri. 19
Sat. 20
Sun. 21
Mon. 22
Tues. 23
Wed. 24
Thurs. 25
Fri. 26
Sat. 27
Sun. 28
Mon. 29
Tues. 30
Wed. 31

Dr. Herrick's Perforated Strengthening Plasters will relieve pains and aches when all other remedies fail.

Dr. Herrick's Belladonna Plasters are prescribed by Physicians for severe and deep-seated Pain. They have no Equal.

31 Days. AUGUST. 1895.

Thurs. 1
Fri. 2
Sat. 3
Sun. 4
Mon. 5
Tues. 6
Wed. 7
Thurs. 8
Fri. 9
Sat. 10
Sun. 11
Mon. 12
Tues. 13
Wed. 14
Thurs. 15

Fri. 16
Sat. 17
Sun. 18
Mon. 19
Tues. 20
Wed. 21
Thurs. 22
Fri. 23
Sat. 24
Sun. 25
Mon. 26
Tues. 27
Wed. 28
Thurs. 29
Fri. 30
Sat. 31

Renne's Pain-Killing Magic Oil has been in use for 50 years, and grows more popular every day. It is a remedy for every ill of mankind.

A remedy that is found in almost every home is Dr. Herrick's Vegetable Liver Pills. Being sugar-coated they are pleasant to take.

30 Days. SEPTEMBER. 1895.

Sun. 1
Mon. 2
Tues. 3
Wed. 4
Thurs. 5
Fri. 6
Sat. 7
Sun. 8
Mon. 9
Tues. 10
Wed. 11
Thurs. 12
Fri. 13
Sat. 14
Sun. 15

Mon. 16
Tues. 17
Wed. 18
Thurs. 19
Fri. 20
Sat. 21
Sun. 22
Mon. 23
Tues. 24
Wed. 25
Thurs. 26
Fri. 27
Sat. 28
Sun. 29
Mon. 30

For sudden cold settling in the Kidneys or in the Lumbar region at once apply Dr. Herrick's Capsicum or Red Pepper Plasters to the parts affected. Almost instant relief will follow.

Ladies are our best patrons of Renne's Pain-Killing Magic Oil, because they know the value of it in their families.

31 Days. OCTOBER. 1895.

Tues. 1

Wed. 2

Thurs. 3

Fri. 4

Sat. 5

Sun. 6

Mon. 7

Tues. 8

Wed. 9

Thurs. 10

Fri. 11

Sat. 12

Sun. 13

Mon. 14

Tues. 15

Wed. 16

Thurs. 17

Fri. 18

Sat. 19

Sun. 20

Mon. 21

Tues. 22

Wed. 23

Thurs. 24

Fri. 25

Sat. 26

Sun. 27

Mon. 28

Tues. 29

Wed. 30

Thurs. 31

The limited space of this book does not admit of our telling you of the essential virtues of Renne's Pain-Killing Magic Oil. Full directions on wrappers of bottles will advise you.

Never go traveling without a bottle of Renne's Magic Oil in your satchel. It will save you much pain and distress, and perhaps a long spell of sickness.

30 Days. NOVEMBER. 1895.

Fri. 1
Sat. 2
Sun. 3
Mon. 4
Tues. 5
Wed. 6
Thurs. 7
Fri. 8
Sat. 9
Sun. 10
Mon. 11
Tues. 12
Wed. 13
Thurs. 14
Fri. 15

Sat. 16
Sun. 17
Mon. 18
Tues. 19
Wed. 20
Thurs. 21
Fri. 22
Sat. 23
Sun. 24
Mon. 25
Tues. 26
Wed. 27
Thurs. 28
Fri. 29
Sat. 30

Always keep a bottle of Renne's Pain-Killing Magic Oil handy at nights. It will save you a good deal of distress of mind and body. A large bottle costs only 25 cents.

Everyone who has horses, cows, or any live stock, or poultry, should know that Harvell's Condition Powders will keep them sleek, fat and healthy.

31 Days. DECEMBER. 1895.

Sun. 1

Mon. 2

Tues. 3

Wed. 4

Thurs. 5

Fri. 6

Sat. 7

Sun. 8

Mon. 9

Tues. 10

Wed. 11

Thurs. 12

Fri. 13

Sat. 14

Sun. 15

Mon. 16

Tues. 17

Wed. 18

Thurs. 19

Fri. 20

Sat. 21

Sun. 22

Mon. 23

Tues. 24

Wed. 25

Thurs. 26

Fri. 27

Sat. 28

Sun. 29

Mon. 30

Tues. 31

Dr. Herrick's German Liniment is used by first-class stock raisers all over the world. We have testimonials from owners of the best stock.

The Wedding Anniversary.

At end of first year comes the	Cotton Wedding
Second year	Paper Wedding
Third year	Leather Wedding
Fifth year	Wooden Wedding
Seventh year	Woolen Wedding
Tenth year	Tin Wedding
Twelfth year	Silk and Fine Linen Wedding
Fifteenth year	Crystal Wedding
Twentieth year	China Wedding
Twenty-fifth year	Silver Wedding
Thirtieth year	Pearl Wedding
Fortieth year	Ruby Wedding
Fiftieth year	Golden Wedding
Seventy-fifth year	Diamond Wedding

MEMORANDA.

YUETA CHEWING GUM is a most delicious gum and so nice to chew. It aids digestion.

One box of DR. HERRICK'S VEGETABLE LIVER PILLS, costing only 25 cents, will save you $25 in Doctor's bills, and $15 more in time, and not infrequently the life of some member of the family, the value of which cannot be estimated in dollars and cents.

COLLAMER, NEW YORK.

DR. HERRICK:

Dear Sir:—Two boxes of your excellent VEGETABLE LIVER PILLS saved me from an early grave. My complaint was impurity of the blood. Large sores came out all over me. I tried Sarsaparilla and many such things; but I took one pill each night for ten nights, then the ulcers commenced healing, the scabs dropped off and I was soon well. You are at liberty to print this letter.

JONATHAN TURNER.

She sweetly sleeps;
No more she weeps
Because of cramps and pain;
She had them badly
And suffered sadly;
But now she's well again.

'Twas dreadful fright
In dead of night
Our sleep and rest to spoil;
But we quickly gave her,
To cure and save her,
RENNE'S MAGIC OIL.

If you have Sick Headache Dr. HERRICK'S SUGAR-COATED LIVER PILLS will bring you around all right in a few hours.

Apply Dr. Herrick's Perforated Strengthening Plaster for pain in your side, back or chest.

If you are ailing from any cause, nothing relieves so quickly as RENNE'S PAIN-KILLING MAGIC OIL.

Weights and Measures for Cooks, etc.

1 lb. of wheat flour is equal to.....1 qt.
1 lb. and 2 ozs. of Indian meal make.....1 qt.
1 lb. of soft butter is equal to.....1 qt.
1 lb. and 2 ozs. best brown sugar make.....1 qt.
1 lb. and 1 oz. powdered white sugar make...1 qt.
1 lb. of broken loaf sugar is equal to.....1 qt.
1 common sized tumbler holds.....1-2 pint.
1 small teacup holds 4 ozs. or.....1 gill.
1 large wineglass holds 4 ozs. or.....1 gill.
1 common-sized wineglass holds ....1-2 gill.
4 large tablespoons hold 2 ozs. or.....1-2 gill.

A deep-seated cough or cold in the chest will soon disappear by applying DR. HERRICK'S CAPSICUM OR RED PEPPER PLASTERS.

Constipation is the bane of mankind; a few doses of Dr. Herrick's Sugar-Coated Liver Pills will bring you into regular habits again.

Capacity of Cisterns.

For each 10 inches in depth.

10	Feet	in	diameter	holds	.....	489	gallons.
9	"	"	"	"	.....	396	"
8	"	"	"	"	.....	313	"
7	"	"	"	"	.....	239	"
6	"	"	"	"	.....	176	"
5	"	"	"	"	.....	122	"
4	"	"	"	"	.....	78	"
3	"	"	"	"	.....	44	"
2	"	"	"	"	.....	19	"

Sizes of Boxes for different measures.

A box 24 in. long by 16 in. wide, 28 in. deep, will contain a barrel, or 3 bushels.

A box 16 in. square and 8 3-5 in. deep, will contain one bushel.

A box 8 in. by 8 in. square, and 4 1-5 in. deep, will contain one gallon.

A box 4 ft. long, 3 ft. 5 in. wide, 2 ft. 8 in. deep, will contain 1 ton coal.

JUNE	Sun.	Mon.	Tues.	Wed.	Thur.	Frid.	Sat.
	..	..	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31	..	..
JULY	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	..	..
AUG.	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31	..	..	..	..	..	..
SEPT.	..	1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	..	..	..	..
OCT.	..	..	..	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	..
NOV.	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
DEC.	30	..	..	..	..	..	..

1895

JAN.	Sun.	Mon.	Tues.	Wed.	Thur.	Frid.	Sat.
	..	..	..	..	..	..	..
	..	..	..	..	..	..	..
	..	..	..	..	..	..	..
	..	..	..	..	..	..	..
	..	..	..	..	..	..	..
FEB.	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	..
MAR.	..	..	..	..	..	..	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
APR.	30	31	..	..	..	..	..
	..	..	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	..	..	..
MAY	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31

1895

JULY	Sun.	Mon.	Tues.	Wed.	Thur.	Frid.	Sat.
	..	1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31	..	..	..
AUG.	..	..	..	..	1	2	3
	4	5	6	7	8	9	10
	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
	25	26	27	28	29	30	31
SEPT.	..	..	..	..	..	..	..
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	..	..	..	..	..
OCT.	..	..	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30	31	..	..
NOV.	..	..	..	..	..	1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
DEC.	..	..	..	..	..	..	..
	1	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	31	..	..	..	..

Should you want a further supply of these Memorandum Books, address,

L. W. WARNER & CO., Inc.,

No. 69 Murray Street, NEW YORK, U. S. A.
Sole Props. and Manfrs.,

Dr. Herrick's Family Medicines.
Renne's Pain-Killing Magic Oil.

YUETA CHEWING GUM.—"It's so Delicious."

"It's so Delicious."

YUETA

CHEWING GUM.

Birch.

Peppermint.

Pepsin.

Hoarhound.

THE BEST CHEWING GUM IN THE WORLD.

Compliments of ...

Golden Eagle Establishment.

Mold. July 25th 1862.

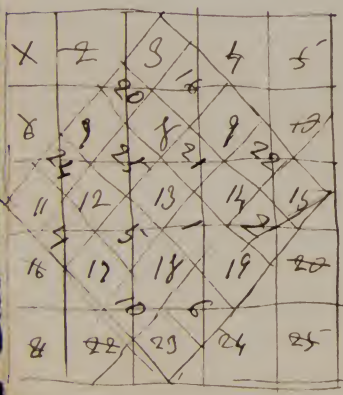
Celluloid Stereotype Co. No. 11 Frankfort St. N.Y.
M. Crane, 53 – 57 Park Place, New York
Wm. Denyse & Sons, 13 Frankfort St. N.Y.
M. J. Hughes, No. 10 Spruce St. N.Y.
F.A. Ringler & Co. 21 & 23 Broadway N.Y.
Joel W. Taylor, 15 Vandewater St. N.Y.

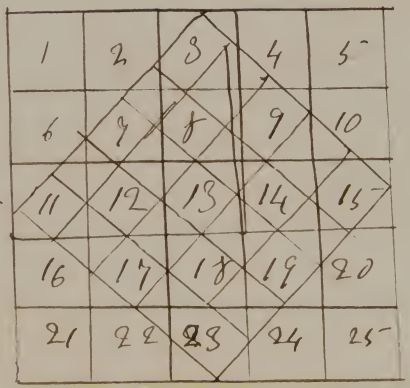
three of the fourth and was ushered

Home to a three pm matter. Re
marked it was without the door and
one of the detectives who stood in front
shook his cane threateningly in the
direction of the door and a moment
com

Dear Dorcas good night - Will you excuse
pencil marks from the street - I cannot find
the Etymology comes to hand - Many thanks for
the Jupiter letter - [illegible] and
and did I laugh for him and he
I was mean enough to have called him names

Hand shaken and almost as much confusion as though they were separating at a railway station; then was a call to order and the minister told us that there was one sponsor to be baptized. Some stepped out towards him, some hesitated and still others remained where they were. Finally a little bit of a baby was carried by the nurse to the minister. Through the arms of the godfather to





1 quilt
6 coats
1 dressing gown
1 shirt & collars
2 pair slippers
[illegible] socks
10 handkerchiefs
102 - folded fringeds
4 towels
1 wash cloth
3 antimacassars
2 pillows & cases
23 cushions

2 housewifes
roll cotton
" linen
12½ lbs. dried apples
12 " berries & currants

77 —

7 pillow cases
2¾ lbs dried fruit
1 pair sheets
8
3
1
2
4
1
3¼
35 yds bandage
2⅜ lbs. fruit

Base & Ulcer	$1.70	Thread	.16
Equine Rome	.62	Pins & needles	.16
Alcohol	.50	Drilling	.30
Wine	.40	Stockings	.38
Wine glass	.25	6 pr Shoes & gaiters	1.18
Huckle berries	.20	Collar	.13
Calico	.15	Flannel & ticking	.16 .22
Cambric	.22	Silk gloves	.69
Button molds	.22	Wine	.50
Silk	.04	Buttons	.15
Wrist	.10	Silk buttons	.09
Paper Pins	.18	Lace collar	.56
Felt Jeans	.10	Thread	.10
Collar & cuff	.08	Alcohol	.25
Cord	.53		
~~Gloves & Stockings~~	.52		
Syringe	2.00		
Paper	1.25		
Room & medicines	.20		
	.65		

Steuben

During the past-year the ladies connected with the Aid Society of Steuben, Oneida Co. N.Y. have made and sent to the San. Com. 74 shirts, towards the purchase of which they paid $30. Also to the Chr. Com. 1 barrel & 1 keg of pickles, 3 barrels & 1 box of valuable hospital stores, and $187.50

Aside from that done by the Society Sec'y there has been collected late last Fall & this Spring on the Steuben Circuit $107. which was forwarded by Rev. R. Flint of Steuben Corners

	[illegible]	.51+5
"	[illegible]	.07+.04+5
"	[illegible]	.13+.06+5
	[illegible]	.13+.06+5
[illegible]	[illegible]	.15+5
	[illegible]	.10+5
	[illegible]	.08+.01+5
	[illegible]	.08+.08+5
	[illegible]	.09+.13+5
	[illegible]	.10+5
	Mar Williams	.08+5
	W. [illegible]	.05
	J. Williams	.05
	Morris Williams	.05
		.05

∴ We have in

11 pieces of pipe

3 half pieces

1 T.

2 elbows

Bill of Trees

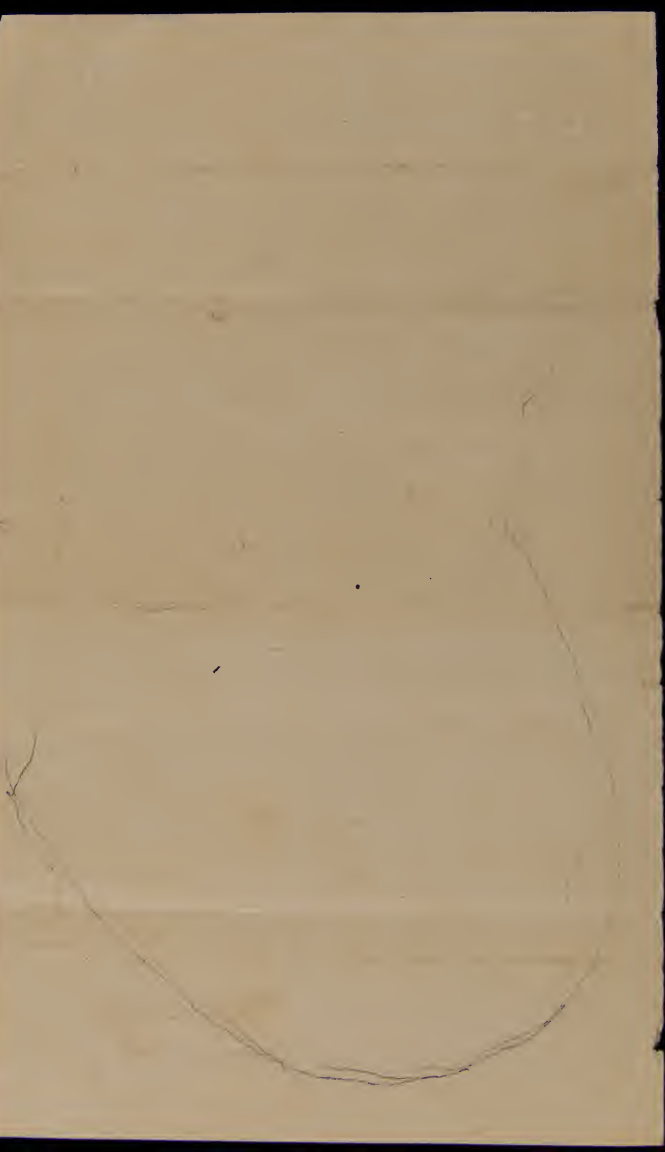
24	St Apples	6.25
6	Sof Apples	2.00
2	Norway Spruce	1.00
2	Roses	1.00
100	Lawton Blackberry	4.00
12	Strawberry	50
1	Pear	50
1	Crab	50
1	Fringe	50
		16.25

1 Received Payment
W J & E Smith
E H Tibbals

2½ car fare

Fare to Dayton	$1.20
Shoes	3.25
Braid for trimming	.60
Paper	.10
Muslin	$1.75
Elastic	.10
Thread	21
Lemonade	15
Collection	2
Swimming	44
Cardboard, Flannel	45
	$7.67
Gloves	30
Fare from Dayton	1.20
St-car fare	15
	$9.32
Muslin	1.12
	10.44

Mrs. Mary E. Jones
21 Bloomingdale Ave. Chicago.
45-8 Ferry St- Newark,



Currant Jelly

Pound and strain your currants
Boil the juice 10 or 15 or to half an according to the ripeness of the currants
hour, then put in half the sugar,
just let come to a boil, then put in
the other half and boil about 5 min.
1 pound of sugar to a pint of juice

Fruit Jam

Measure your fruit, fill your
jars, put them in cold water, having
them raised from the bottom of the boiler
boil an hour or two, then take off
and ~~fill~~ Cap them ~~and~~ screw down tight
~~while the jars~~ immediately.

Pound cake

2 cups of white sugar
½ cup of shortening
- butter of 4 eggs
one grated nut
one teaspoonful of soda dissolved
in a teacupful of milk
2 teaspoonfuls of cream of tartar
3 teacups of sifted flour -

Welsh Temperance Yeast.—

Monday morning. Take 2 oz. hops, 4 qts. water, boil 20 minutes or so, then while boiling strain off the hops, stir in 1 lb. sugar—when of a milk warm heat, mix in 1 lb. or more flour. Keep warm in covered jar or tin pail and stir well every half hour or so through the day.— Tuesday. Stir frequently, every half hour or so.

Wednesday it usually begins to ferment and foam & boil. Then take & boil 3 lbs. potatoes mash well and when milk warm ~~stir~~ in ~~stir well through the~~ day.—

Thursday—Strain the whole through a sieve or colander put in a gallon jug ~~and~~ stir frequently.

Friday—cork tight and it is fit for use.

1 pint or less will raise
30 lbs. of flour. — Sponge at
night. — Stir well before
using —

Rev. M. Prieto

ADVERTISING.

SIXTEEN LINES OR LESS MAKE A SQUARE.

1 square,	1 year,	$15.00
"	6 months,	7.50
"	4 "	6.00
"	3 "	5.00
"	2 "	4.00
"	6 weeks,	3 50
"	1 month,	3.00
"	3 weeks,	2.50
"	2 "	2.00
"	1 "	1.50
"	5 days,	1 38
"	4 "	1.25
"	3 "	1.00
"	1 insertion,	.50

Leaded Notices one-fourth extra.

To ELLIS H. ROBERTS, Dr.

PUBLISHER OF THE UTICA MORNING HERALD AND ONEIDA WEEKLY HERALD.

MORNING HERALD, Ten Cents a Week, or $5.00 a Year, Payable in advance. WEEKLY HERALD, Payable in advance, $1.50

PRINTING IN ALL ITS VARIOUS BRANCHES, NEATLY AND PROMPTLY EXECUTED, AND ON REASONABLE TERMS.

For 1 yr subscription to Utica Morning Herald, from January 4 1854, to January 4 1855. X $2.50

Received Payment. E. H. Roberts

(Exchange) Weyes

Utica, January 6 to 1855.

Herald

Jan. 4, 1833.

Utica May 3 1838

Rec'd of Mr R Covert Two ⅞ Dollars

in full of acct to date

Lewis Wood

Disbursements

1837 Rent of Dagaratype Rooms 20.00

D Thomas Spraker 13.00

T Young 6

For Cleaning Rooms 1.50

J B Ivey for Servants Acc 3.75

~~Affidavit~~ Affidavit to inventory .25

Swearing Appraisers .50

Notice to Surrogate .50

C Roberts printing 10.13

Administrator —

$66.00

Mr Court &

Dr Sir Receive you—

Letter & Send you a statement of the Affairs of W Court for the Amt Received for all the things Sold ~~&c~~ including those you owe for—is $538.46

the expenses so for have been — 46.61

491.85—

I Hereby Amt due to those that have handed in their Accts as you see by list on opposite side is $989 44

which you presume will not pay quite 50 on the dollar of indebtedness

Your Acct Stands as below

1874	Cr By amt paid for Rob young	11.59	
	" " Lent by Jake	50.	
	" interest to May 1 88	13.70	
June	" Cash Lent by Jane	20.	
	" interest to May 1 88	3.85	
Aug 1	" Cash Lent by anna	73	
	interest to May 1 88	14.44	
		187.58	
	By amt Paid of New York Acct	184.13	
	interest to date	10.33	
	" " paid to Asylum	44.73	
	Amt of Cr	$406.77	

Your Store Dr to amt of the Buggy	45.00	
Horse Harness Cutter Buffalo &c pr Acct	144.00	
To Amt of other things priced	20.00	
	$209.00	

which make the accounts as it stands with you nearly square you will be indebted to the estate a small amount I am very sorry it has to turned out but I have done my duty as faithfully as I could for all parties the last Acct that came in was Savage & The Herald office Acct which I did not

know of increase the indebtedness beyond what
we thought it would be at first the surrogate
says being that the estate [illegible] is insolvent
it cannot be settled [illegible] until Oct [illegible]

I sent Hunt to John Thursday you left
Mr Roberts was at Vernon yesterday all well
&c

Respectfully Yours
Chs D Lewis

Kingsbury Ingersoll	11.30
Wm. Lee Jr.	2.92
Pollock	1.82
Leach & Binney	11.35
Do. B	2.
Dickinson & Goodrich	7.49
A Maitland	2.50
W. Evans	18.88
	14.46
Weir	4.61
Collier	7.75
Golden & Walker	16.88
D Hayward	23.39
S Mabbett	74.
J Mellen	1.
J Whingsley	3.81
Lombard	12.30
Lalor & Sanamberg	6.74
Mc Leads	7.
D Hagens	34.
Sanders	1.10
Vezas & Talbot	2.93
Maynard & Hayden	8.23.
J B Williams	7.50
Wood Roberts & Co	10.
P Young	19.80
D C Grove	33.48
W Roberts Asylum Acct	14.75
Lewis & Wood	12.76
E Robbins Herrald	9.18.2 74.
W Roberts	
S Wells	7.12
	989.44

Black River & Utica Railroad Company.

Transferable by Endorsement on the Back.

No. 129 **INTEREST CERTIFICATE, APRIL 1, 1856.** $13 80

This Certifies, That Twelve 80/100 Dollars are due to P. Emmett it being for the interest due 1st April, 1856, on Two Shares of Stock, standing in his name on the books of the

Black River & Utica Railroad Company.

These certificates are convertible into the FULL PAID STOCK of the Company, when presented in sums of ONE HUNDRED DOLLARS, or into the BONDS of the Company, when presented in sums of FIVE HUNDRED DOLLARS, at the option of the holder. When not convenient to make even amounts, the difference between the Certificates and the par value of the stock or Bonds, may be paid in by the holder.

Utica, April 1st, 1856. A. J. Lyon & Co *Treasurer.*

Black River & Utica Railroad Company.

Transferable by Endorsement on the Back.

No. 130 **INTEREST CERTIFICATE, APRIL 1, 1856.** $6 42

This Certifies, That Six 42/100 Dollars are due to P. R. Emmett it being for the interest due 1st April, 1856, on One Share of Stock, standing in his name on the books of the

Black River & Utica Railroad Company.

These Certificates are convertible into the FULL PAID STOCK of the Company, when presented in sums of ONE HUNDRED DOLLARS, or into the BONDS of the Company, when presented in sums of FIVE HUNDRED DOLLARS, at the option of the holder. When not convenient to make even amounts, the difference between the Certificates and the par value of the Stock or Bonds, may be paid in by the holder.

Utica, April 1st, 1856. A. J. Lyon & Co *Treasurer.*

Mr B Everitt

I will make out the
Bill of stock as soon has
I can
Mrs Coventry has not got Chas Bonny
but one Bolony otherwise she
should like to let you have it May 23

Sir Robert Emmett

Bought of C. & E. Corning

1858			
May 20th	1 Bar Soap	9	9
	9 pr Calicoes	10	90
	1¾ " Drilling	10	17
	1 " Elastic Band	7	7
	¾ " Morsulas	63	47
	1 " Alpaca	22	22
	2 Pa Pins	5	10
	½ Do " Buttons	12	6
	1 Box Hair Pins	6	6
	1 Pr Kid Gloves	20	20
	1 Doz " Braid	10	10
	4½ Blk Silk	164	41
	1 Doz Pearl Buttons	8	8
	5 Spools Sewing	10	50
	5 " Basting	8	40
	1 " Blk Sewing	44	44
	22 Sheets Apple	6	132
	1 Pr Gaiters	75	175
	1 " Boots		135
			$11.72
	Rec'd Payment in full		2 35
	1½ yds Bordering	12	18

Brooklyn, Oct 20th 1859

Mrs Everett

Bought of **EVERETT & JONES,**

(Successors to **LENOX & McALLISTER**)

WHOLESALE & RETAIL DEALERS IN

FOREIGN AND DOMESTIC DRY GOODS,

284 FULTON STREET.

TERMS CASH.

1	Shawl		5	50
32	De Laine	1/6	5	00
10	Flannel	1/-	1	25
3	do	2/6		93
2	Lining	12		24
6	do	10		60
3	Paper Needles	6		18
7	Braids	4		28
	Elastics			6
			$	14.04

Rec'd Payment

F E & J

New York May 18th 1861.

Mr Asher Everett, Camden N.J.

Bought of Campbell, Hall & Co.

John H. Hall.
Augustine Smith.
Richard L. Campbell.

Commission Paper Dealers

Terms
Note to order of purchaser.
at ____ months.

110 & 112 NASSAU ST.

---

2 Ream Salmon Glazed 22×28 . 7. $14.00

Rec'd Payt
Campbell Hall & Co
pp

Pr American Express Co

Utica, N. Y. Feb 4 1863

Mr Everett

Bought of D. OWENS & SON,

SUCCESSORS TO D. & T. M. OWENS.

BAKERS AND CONFECTIONERS,

Washington Hall, Cor. Broad and John Sts, Utica.

CONSTANTLY ON HAND
THE FOLLOWING
CRACKERS & BISCUITS,
Wholesale and Retail,
BUTTER, SUGAR, BOSTON, SODA,
PIC NIC, MILK, AND
GRAHAM CRACKERS, &c. &c.
CONFECTIONERY OF ALL KINDS.

To 500 Pop Corn Balls	@62	3	10
" 6 lbs Cream Crackers	" 20	1	20
" 1 Bbl Pulverized	" 20	20	
" 2 lb Red Raymond		$4	50
D Owens Son		37	
		4	87

Utica, Dec. 22d 1863.

Miss C. N. Everett

Bought of **I. TIFFANY,**

BOOKSELLER AND STATIONER,

No. 113 GENESEE STREET.

Dec.	10	To Bill of School Books as rendered	$ 5.75

Rec'd Pay't

I. Tiffany

WM. BALLANTYNE, Chairman, 498 , 7th St.
JOHN A. COLE, Gen. Field Agt., 500 H St.
REV. J. J. ABBOTT, Agent, 500 H St.
Washington, D. C.

U. S. Christian Commission,
BRANCH OFFICE, 500 H STREET.

Washington, D. C., July 11 1864

Received of
The Soldiers Aid
Society of Steuben, Onei-
da Co. N. Y.
Thirty Dollars,
for the use of The U. S.
Christian Commission,
J. R. Thurston
acting Agent of
The U. S. C. C.

Mrs P. L. Lewis

Bot of W. A. McClure

1864

Feb.	18	1 Young Pilgrim		1 00	
		1 Fathers Army Home		75	
		1 Father Bright Hopes		75	
		1 Basket of Flowers		38	
		2 Juvenile	20	40	$3.28

Recd Payment.

W. A. McClure

Do C. M. P.

641
403
239

1 75
2.8 J
4.0 8

D E Everett

Bord for a Seat	20
Back on Bords	36
to 150 feet of Scantling	1,50
Bords for a Batt	,65
41 feet Bords	82
	3,53

Released Payment in
Full on the within
Bill Dec 20th 1886
Griffith Morris

☞ Bills Collected Monthly.

Utica, ... 186

M .....

Bought of W. WILLIAMS & Co.

JOBBERS AND RETAIL DEALERS IN

STAPLE & FANCY DRY GOODS,

EXTENSIVE MANUFACTURERS OF

CLOAKS AND MANTILLAS,

No. 160 Genesee Street, Corner Fayette.

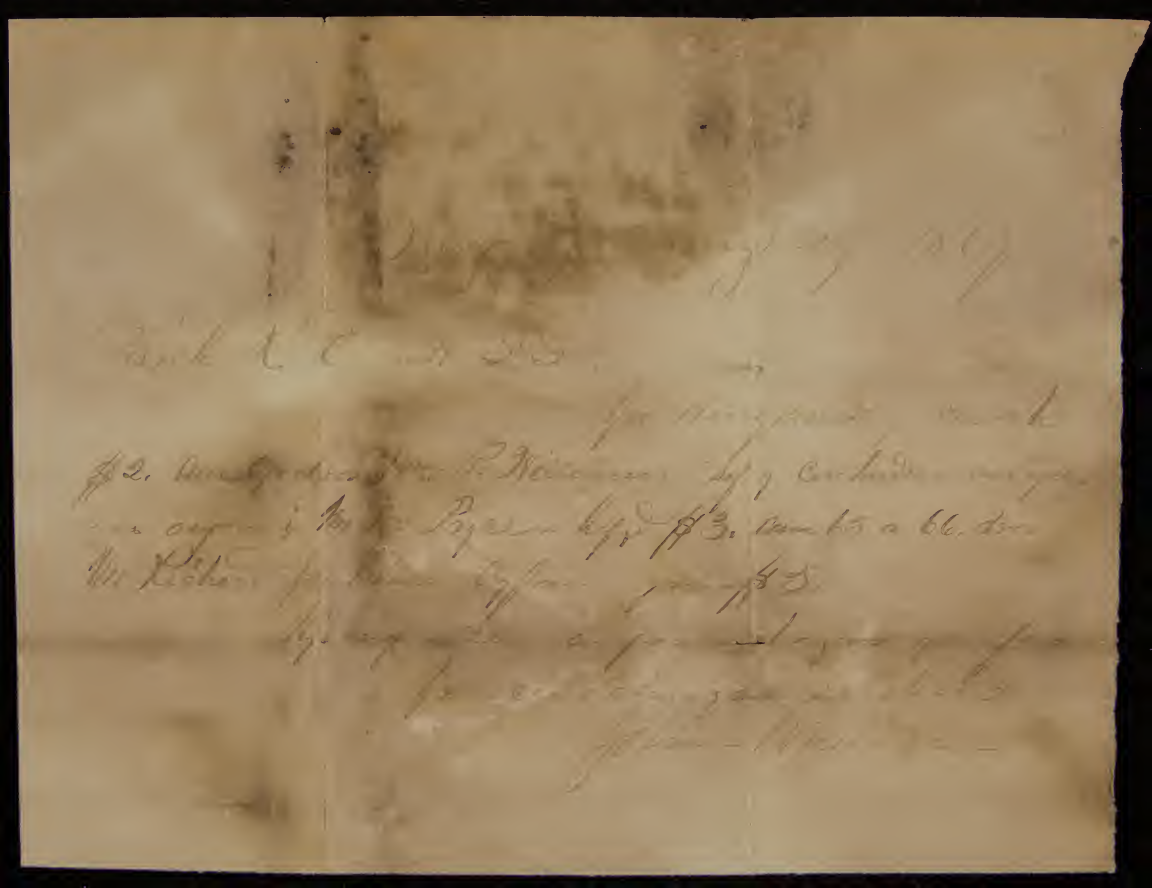
12 yds Embroid	8	12	00
12 " Alpaccas	4/	6	00
3½ " Corsets	3/6	1	53
1 Spool Silk	44		44
1 " "	5		5
		20	02

Holland. Patent Feb. 13. 1867

Dr. H. Everett.

Enclosed please find
your Pulv.er
remittance.
a short visit
will locate
I am obliged for your
Dr. S. will be here for
to-morrow. When he
I do not know.

Respectfully Yours
S. F. Jones



(10-10-79—1000/B.) [Form 59.)

NOTICE.—Shippers must have the value of their Packages inserted in this Receipt, otherwise this Company will not be responsible for an amount over $50.

Delaware, Lackawanna & Western Express Co.

EXPRESS FORWARDERS.

DOMESTIC BILL OF LADING.

March 9 1880

Received from One Package

VALUE

For which this Company Charges Paid

Marked Mr. W. P. Williams Bangor

Which it is mutually agreed is to be forwarded to our agency nearest or most convenient to destination only, and there delivered to other parties to complete the transportation. It is part of the consideration of this contract, and it is agreed, that the said Express Company ARE FORWARDERS ONLY, and are not to be held liable or responsible for any loss or damage to said property while being conveyed by the CARRIERS to whom the same may be by said Express Company entrusted, or arising from the dangers of Railroads, Ocean or River Navigation, Steam, Fire in Stores, Depots, or in Transit, Leakage, Breakage, or from any cause whatever, unless, in every case, the same be proved to have occurred from the fraud or gross negligence of said Express Company or their servants; nor, in any event, nor in case of loss or damage by reason of Packages or otherwise, shall the holder hereof demand beyond the sum of FIFTY DOLLARS at which the article forwarded, including the contents thereof, is hereby valued, unless otherwise herein expressed, or *unless specially insured by them, and so specified in this receipt*, which insurance shall constitute the limit of the liability of the Delaware, Lack. & Western Express Co. *And if the same is entrusted or delivered to any other Express Company or Agent, (which said Delaware, Lack. & Western Express Co. are hereby authorized to do,) such Company or person so selected shall be regarded exclusively as the agent of the shipper or owner, and as such alone liable, and the Delaware, Lack. & Western Express Co. shall not be, in any event, responsible for the negligence or non-performance of any such Company or person;* and the shipper and owner hereby severally agree that all the stipulations and conditions in this receipt contained, shall extend to and inure to the benefit of each and every Company or person to whom the Delaware, Lack. & Western Express Co. may entrust or deliver the above described property for transportation, and shall define and limit the liability therefor of such other Company or person. In no event shall the Delaware, Lack. & Western Express Co. be liable for any loss or damage, unless the claim therefor shall be presented to them in writing at this office, within thirty days after this date, in a statement to which this receipt shall be annexed. All articles of GLASS *or contained in GLASS*, or *any of a fragile nature*, will be taken at *Shipper's risk only*, and the shipper agrees that the Company shall not be held responsible for any injury by breakage or otherwise, nor for damage to goods not properly packed and secured for transportation. It is further agreed, that said Company shall not, in any event, be liable for any loss, damage or detention caused by the acts of God, Civil or Military Authority, or by Rebellion, Piracy, Insurrection or Riot, or the dangers incident to a time of war, or by any riotous or armed assemblage. If any sum of money, besides the charge for transportation, is to be collected from the consignee on delivery of the above described property, and the same is not paid within thirty days from the date hereof, the shipper agrees that this Company may return said property to him after the expiration of that time, subject to the conditions of this receipt, and that he will pay the charges for transportation both ways, and that the liability of this Company for such property while in its possession for the purpose of making such collection shall be that of Warehousemen only.

For the Company,

FREIGHT, Paid J. Emerson

T. J. GRIFFITHS,
Book and Job Printer,
EXCHANGE BUILDINGS,
131 Genesee St., Utica.
Also, Publisher and Proprietor of
Y DRYCH,
(THE MIRROR.)
A Weekly Newspaper,
ESTABLISHED 1851.
The recognized National organ of the Welsh people of the United States, and the *oldest and best advertising medium* in the Welsh language—is read by thousands who cannot be reached by any other publication.
Price $2.50 per Annum.

Utica, N. Y., Feb 2nd 1870.

M. Estate of Rev. R. Everett, Dec'd

To T. J. Griffiths, Dr.

Book, Job and Card Printer,

No. 131 GENESEE STREET, (Exchange Buildings.)

		To 2000 copies of Sermon 36 pp		492.25	
		" Binding 500 " "		75.00	
		" Copies on Parchment		1.00	
					568.25
			Cr.		
Aug	11	By Cash	217.25		
Jan	10	" Note	147.		
Jan	20	" Cash & Bills	1		
			$ 365.25		
			Bal due		$ 179.00

M. O. B., 1876. DOMESTIC. (No. 2.)

Post Office, New York,

MONEY-ORDER DIVISION,

2d Floor, (Broadway Side,) Rooms 20, 22, 26, 30, and 34.

April 6, 1880.

M Jennie Everett

4 6 6 W 24

Money Order No. 12621

from Granville O

payment of which was originally refused on account of a discrepancy in the Advice

will be paid at this Division on presentation.

Bring this notice with you.

OFFICE HOURS, from 10 A. M. to 3 P. M.

T. L. JAMES,
Postmaster.

Principal Office, 59 BROADWAY.
BRANCH OFFICES,
638 Broadway, 12 West 23d Street, and 28 East 42d Street, New York.
DEPOT, JERSEY CITY.

ADAMS EXPRESS COMPANY,

GREAT EASTERN, WESTERN, AND SOUTHERN EXPRESS FORWARDERS.

No. 180. [DOMESTIC BILL OF LADING.]

Branch Office, 12 W. 23d Street, New York, March 1 1880

RECEIVED of One Bale

Value $140.00

For which this Company charges

Marked Edgewater Nitrate

Which it is mutually agreed is to be forwarded to our Agency nearest or most convenient to destination only, and there delivered to other parties to complete the transportation.

It is part of the consideration of this contract, and it is agreed, that the said Express Company are Forwarders only, and are not to be held liable or responsible for any loss or damage to said property while being conveyed by the Carriers to whom the same may be by said Express Company intrusted, or arising from the dangers of Railroads, Ocean or River Navigation, Steam, Fire in Stores, Depots, or in Transit, Leakage, Breakage, or from any cause whatever, unless, in every case, the same be proved to have occurred from the fraud or gross negligence of said Express Company or their servants; nor, in any event, shall the holder hereof demand beyond the sum of Fifty Dollars, at which the article forwarded is hereby valued, unless otherwise herein expressed, or unless specially insured by them, and so specified in this receipt, which insurance shall constitute the limit of the liability of the Adams Express Company. And if the same is intrusted or delivered to any other Express Company or Agent (which said Adams Express Company are hereby authorized to do), such Company or person so selected shall be regarded exclusively as the agent of the shipper or owner, and as such alone liable, and the Adams Express Company shall not be, in any event, responsible for the negligence or non-performance of any such Company or person, and the shipper and owner hereby severally agree that all the stipulations and conditions in this receipt contained, shall extend to and inure to the benefit of each and every Company or person to whom the Adams Express Company may intrust or deliver the above-described property for transportation, and shall define and limit the liability therefor of such other Company or person. In no event shall the Adams Express Company be liable for any loss or damage, unless the claim therefor shall be presented to them in writing at this office, within thirty days after this date in a statement to which this receipt shall be annexed. All articles of Glass or contained in Glass, or any of a fragile nature, will be taken at Shipper's risk only, and the shipper agrees that the Company shall not be held responsible for any injury by breakage or otherwise, nor for damage to goods not properly packed and secured for transportation. It is further agreed, that said Company shall not, in any event, be liable for any loss, damage, or detention caused by the acts of God, Civil or Military Authority, or by Rebellion, Piracy, Insurrection, or Riot, or the dangers incident to a time of war, or by any riotous or armed assemblage. If any sum of money, besides the charge for transportation, is to be collected from the consignee on delivery of the above-described property, and the same is not paid within thirty days from the date hereof, the shipper agrees that this Company may return said property to him at the expiration of that time, subject to the conditions of this receipt, and that he will pay the charges for transportation both ways, and that the liability of this Company for such property while in its possession for the purpose of making such collection, shall be that of Warehousemen only.

For the Company,

Freight, $0.40

Thorn Jr

Berlin & Jones Envelope Co., N. Y.

$139

Utica Feby. 18 1880 Received
of Jennie Everett by the hands of A B Roberts
One hundred thirty nine dollars on
a/c -

T. J. Griffith

Philada Feb 2nd 1880

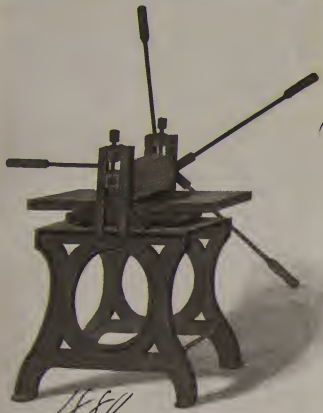
Jennie Everett

To Samuel Certain Dr

To Engraving portrait Rev. Robert Everett	DD.		100 00
" " " Mrs Elizabeth Everett			100 00
" Lettering under the above	@ 2.50		5 00
			$205. 00

Feb 23/80 Received payment

Samuel Certain



Philadelphia Jany 23 1880

Miss Jennie Everett

To

Henry Sartain,

PLATE PRINTER

No. 202 South Ninth St.

OFFICE ESTABLISHED 1833.

Jany 23	To printing & paper 2000 copies Rev Dr Everett	12	24	00
" "	" 100 proofs " " "	24	4	00
" "	" 2000 copies Elizabeth Everett	12	24	00
" "	" 100 proofs " " "	4	4	00
	Received payment		$56	00

Henry Sartain

Received

Utica, N. Y. June 10 1880

from Miss Jennie Everett

Forty Dollars

on account Mendon

$40.00

T. J. Griffith

B Allen & Son

1881

Trenton July 11

Received of Penny

Exactly, Forty Eight

Dollars in full of Acct

To Date B Allen & Son

Tensaw Feb 22d 1882

Mrs. Sarah Pickard Estate

				Dr
881		D E G Williams		
Dec	22	Vis	pt alcohol	.00
"	23			.40
"	26	Med. for Anna & pt alcohol		.10
"	30	Vis & Ref & wine		1.75
"	31	pt alcohol & med		.60
882	Jan 3	Vis		1.00
"	6	Med. & Brandy		.75
"	7	Vis		1.00
"	8	Alcohol Lev Co Pondis Ext & Calomel		.25
"	12	Vis		1.00
"	13	Laudanum & Brandy		.50
"	17	Vis		1.00
"	18	pt alcohol		.80
"	19	Pepsin & wine		.35
"	21	pt Alcohol & 3oz Glycerin		1.10
"	23	Pepsin		.30
"	27	Laudanum & Brandy		.50
"	28	Vis		1.00
"	30	" & Brandy & Med		1.50
Feb	1	"		1.00
"	4	"		1.00
"	22	Eliz Cal Hyperman's for Anna		.50
				$ 19.40
		By medicine returned		.75
				$ 18.65

Read & Paid Sept 22d 1882

D E G Williams

Remsen, N. Y., 188 2

Miss Jennie Everett

BOUGHT OF **R. RICHARDS,**

DEALER IN

Dry Goods, Groceries, Boots & Shoes

Paints, Oils, Crockery, Patent Medicines.

And all Goods Usually Kept in a First-Class Country Store.

June 6	152 feet lumber 10,00 M	1 52	
" 30	50 feet lumber 10,00	50	
Sept 4	1 Gall vinegar	28	
" "	1/2 Gall N.O. molasses 85	42	
Oct 25	10 yds calico 8	80	$ 3.52

Rec'd Pay in full
June 1882
R. Richards

Miss Jennie Everett

Bill

Remsen N. Y. 188

M. Mrs Jennie Everett

Bought of J. H. WILLIAMS,

DEALER IN

DRY GOODS & GENERAL MERCHANDISE.

1	coffee	.18
1	Coffee	.30
1	Raisins	.15
1	Kr Rubber	.35
80	Middling	.8 80
4	gal Oil	.4 00
1	Pork Bbl	.1 50
2	Cracker "	.20
4	C Sug	.22
1/2	Mustard	.20
10	Gran Sug	.70
4	C Meal	.1
1	Matches	.07
1	Soap	.06
1/2	Jacks	.10
80	Middls	.8
27	Cr Corn	.3
	Broom	.22
50	Meal	.58
	Mitts	.75
		7 48

1 lb Mackerel	.13
3 ox Herring	.20
1 Raisins	.13
1/2 Mustard and	.10
pk Salt	.45
10 : Pudding	.70
1 1/2 Mackerel	.14
1/4 Pepper	.06
10 lb Sugar	.35
1 Toilet Soap	.10
1 Toilet "	.10
1/4 Pepper	.08
	2.60
	7.48
	9.98
	.20
	$9.78
1 # Rice	.08
Recd Payment	9.86

By 1/2 Mustard Ret .20

Jane Everette

1882 Acct

July 1	To 2½ Rump	14		35
" 20	" 1½ # Steak	18		27
Aug 10	" 1½ # Steak	18		27
" 31	" 1¾ # Steak	16		28
Sept 14	" 2¼ # Steak	18		40
Nov 28	" 3½ # Steak	16		56
				$2.11

Jany 11 1883

Rec'd Payment

Wyatt Williams

Jane Everitt
Rice

Renssen N. Y. Aug. 22. 1852

John E. Everett

To. C. H. Everett

Dr.

For washing and wiping dishes . . . $.32½
" weding the garden 15-0
$.47 5-

Received Payment

Charles H. Everett.

Remsen N. Y. Aug. 22: 1883.

John E. Everett to S. Carroll Everett

Dr.

For washing and wiping dishes $.325

" weeding the garden $.150

Received Payment $.473

J. C. Everett

Miss Jennie Everett.
To R. G. Griffith

				Rec'd Payment	Dr.
1883					
July	2	To 10 Ps Wall Paper	20		2.00
	6	4 yds Border	18		.72
	19	5 yds Border	18		.90
Sept	20	10" Sugar	9½		.95
	21	1" G Starch	12		.12
1884					
Jany	23	½ Gall N.O Molasses	6/—		.38
Feby	22	10" G Flour	4½		.45
March	13	½ Gall N.O. Molasses	6/—		.38
	25	4 Package D Dye	10	40	
		10" G Sugar	8½	85	1.25
May	3	8" G Sugar	8½		.68
	14	8" Butter	20		1.60
					9.43
June	3	3" Carpet Warp	25		.75
	6	10" G Sugar	8½	85	10.18
		8 ps Satten Paper	20	1 60	
		2½ yds Gilt-Border	18	45	
		1" Starch	10		3.00
		Over			13 "18

1884	Brot-over			$13.18
July 1	To 4 Gals K Oil	1/-		50
4	1" Raisins	12		12
Sept-9	1 Pkg Walter Bail	20	30	
	1" Cocoanut	35	35	
	1 Box Stove Blk		06	
	1/4" Tack	1/-	06	.77
Sept-17	1" Raisins	12	12	
	1" Currants	9	09	21
				$14.78
1883 July 10	Cr By Border Rebate			72
				$14.06
Oct-25	To 2" Sugar	7½	15	
	4" Sugar	7	28	
	1/4" Sugar	2/6	08	
	1 Box Herring		33	
			84	84
Nov 12	To 2 Gals Sugar	10	20	14.90
21	5" B Flour	4	20	75
			35	
Dec 20	1 Sack G Flour			15.65

Mrs Frank Everett
Mrs Lemuel Sherman 5/831

Jennie Everett

1884. L. H. Thomas &c

June 6	To 1 Set 3. Wagon Lines	$1.50
	" 3 Bands on Wagon tube	75
26	" Repairing Rifle	75
30	" 1 Set Bolster	40
Dec 12	" Repairing wagon	1.00
1886 April 1	" 2 Sets Shoes & Lt + 2.	90
1887 30	" 1 Set Bolster	50
Jany 26	" Mending Tongue	50
		$6.30

1887 Cr.

Sept 7 " By 1 Bottle of Liffy 50

$5.80

Rec'd Payment

Roman Oct 11, 1887

Jos. L. Thomas

Jessie to Barrett

Bill

$6.80

REMSEN, N. Y. Dec 2 184

Mr. Jane Everett Dr.

TO R. W. HUGHES,

Dealer in GROCERIES, CANNED GOODS, FANCY & STAPLE NOTIONS, &c.

4	Sugar .07	28
2	" " .06½	11
Dec 2	½ Bushel Apples 100	50
"	2 Raisein 14	28
"	½ Pepper 30	15
	2 Rice 8	16
	5 Sugar 7	35
12	1 gal K and 1	12
	1 gal Molls	50
		2 45

Jany 30/85 Received Payment
R W Hughes

Jane Everett
Bill

Trenton, N. Y. June 11 1884

M

SHEET IRON, TIN AND Copper Ware, Barbed Wire, AXES, NAILS, CHAINS, &c.

BOUGHT OF **K. ALGER & SON,**

DEALERS IN

Stoves, Agricultural Implements,

Stove and Plow Castings, Pumps, Lead and Iron Pipe.

☞ AGENTS FOR CHAMPION MOWER.

Patent Applied for by A. J. Purvis. Preserve this Bill to be Receipted.

Pare	10
Pail	10
Pocket Knife	50
Bread "	40
Shears	60
Fence Wire	1 68
	3 38

Paid

K. Alger & Son

New York, Feby 3rd 1885

Mr 230 W 33rd Bought of

Bought of SCHOLES BROS.,

WHOLESALE GROCERS,

—AND DEALERS IN—

Fine Teas, Coffees, Sugars, Spices, Butter, Cheese,

LARD, EGGS, HAMS, MOLASSES, FRUITS, &c.

281 FIRST AVE., cor. 16th St., 370 NINTH AVE., cor. 31st St.

132 FIRST AVE., cor 8th St.

COMMISSION MERCHANTS, NEW YORK PRODUCE EXCHANGE.

1	Can Pineapple	.16
1	Can Cherries	.10
1	Can Salmon	.14
2	Cans Peaches	.24
2	Pickles	.26
1	Fancy Crackers	9
1	Qt Lemons	.18
1	Box Raisins	.16
1	bottle French mustard	35
1	Do Honey	.20
2	Cans Sardines	.20
1	Can Oysters	.16
1	Fancy Crackers	9
1/2	Box Candy	9
1/2	Box Chocolate	20
1	Box Tripet	25
1	Can Soup Okra	7
1	Fancy Sugar Cookies	12
1	Box Asparagus	25
	Amount	$3.07

Remsen, N. Y., Nov 2 1886

Mrs. Jennie Everett

Bought of

EDWARD ROBERTS,

DEALER IN

Dry Goods, Groceries, Crockery, Notions, &c.

TERMS CASH.

Mar	3	11 lbs Timothy Seed		77
Apr	"	10 yds Crash	16	160
"	"	10 " Calico	7	70
"	19	1 Butter Tub		60
May	31	1 Comb		10
Sept	11	1 Qr Veal		75
"	"	Soap		10
"	"	1 Shirt		75
Oct	23	1 Tea		50
"	"	Gloves		50
				$6,45

Rec'd payment

Edw Roberts

Exam
Inf Jam

Remsen, N. Y., Dec 11 1886

Mrs James Eckard

BOUGHT OF

W. A. Williams,

Manufacturer and Dealer in

Stoves, Tin, Copper and Sheet Iron Ware,

All kinds of Jobbing Promptly Attended to.

Particular Attention to Tin Roofing, Gutters, &c.

TERMS

1885				
May	15	72 lbs wire	3	96
		1 " Staples		6
July	8	Value on Coffee Pot		25
Dec	7	1 Flue Tube		50
Feb	17	Repairing		50
1886				
March	3	1 Stoves Pail	1	00
		1/2 Dozen Pans	1	25
"	7	3 1/2 lbs Zinc		42
"	13	5 1/2 " common iron		44
May	1	3 lbs Staples		18
			$8	56

Dec 20 Received with Bill

W. A. Williams

INTEREST WILL BE CHARGED ON ALL GOODS NOT PAID AT MATURITY.

MANUFACTURER OF
PLANED AND MATCHED
Spruce Flooring,
HEMLOCK LUMBER,
Lath and Broom Handles.

Utica Office,
27 Genesee Street.

DEALER IN
Dry Goods, Groceries,
HARDWARE,
Family Medicines
AND A FULL ASSORTMENT OF
General Merchandise,
OFFERED AT LOW PRICES.

Gang Mills, N. Y., Dec 7 188 6

Mr J. E. Ewell Remsen

Bought of T. P. BALLOU.

TERMS, 30 DAYS.

1886

Aug	18	2 M 445 ft	Clapboards	(by Cash #3)	10 64
	14	248	flooring		4 37
	24	400	Hem Plank		3 60
					18 61
1887 March	2d		Mill Payment		3 00
					$ 15. 61

J. N. Walters
Supt

E. J. Grant

Nemaha

Aug 15, 61

(No. 1538.)

Box No. 15

To Lincoln *Post Office,* **Dr.**

TO BOX RENT

From Jan 1 *to* Apr 1, 188 6, $ 1 00

Received Payment,

C S Engs *P. M.*

Mrs. Jane Eaves &c
To W. D. Griffith Cr

1886

March	20	1 Thermometer	30		.30
April	3	1 Pint Castor Oil	25		.25
"	9	Dye Stuff		1.08	
"	"	1 Dozen Lamp Black		.06	1.14
"	14	11¼ Cuspidor work	26	2.99	
"	"	10 ℔ G Sugar	7½	.75	
"	"	3 yd F. H. Calico	12	.36	4.10
"	17	1 Thermometer	.30		.30
May	3	8 ℔ Wall Paper	10	.80	
"	"	4 yd Calico	6½	.26	
"	"	10 ℔ Blue Calico	7	.70	1.76
"	14	2" Chamber	17		.34
"	24	½" Glycerine Cleaner	17	.08	
"	"	1" Bathing Powder	50	.50	.58
June	1	1" Raisins	17	.17	
"	"	3 yd Border	1/	.38	
"	"	½" Coffee	28	.14	
"	"	1 Box Herring	25	.25	
"	"	2" Codfish	8	.16	
"	23	20" Sugar	7		1.10
"					1.40
July	24	10" Sugar	7		.70
Aug.	10	10" Beans	3		.30
"	27	4" Glue	22		.88
"	31	1" Raisins	17		.17
Sept.	10	1 Oil Platter	4/	1.00	
"	"	1 Lamp	50	.50	
"	"	1 White Pitcher	38	.38	
"	"	1 Large Bowl	31	.31	2.19
April	1	Cr by Cash for Thermometer		.30	15.51
					.30
Amt.		Due Dec. 13/86			$15.21

Rec'd. payment Jany. 26/87

W. D. Griffith

Jane Barrett

Hamilton College,

Clinton, N. Y., July 9 1886

Received of J. E. Emmett.

three Dollars, for subscription to

Hamilton Literary Monthly, for 1885-6.

Jas B. Lee Jr.

Business Manager.

Trenton, N. Y., 188

Miss Jane Everett

Bought of G. Prichard & Son,

DEALERS IN

GENERAL MERCHANDISE,

SOLE AGENTS FOR

STANDARD LUBRICANTS, BRADLEY'S SUPER-PHOSPHATE,

Land Plaster, Lumber and Shingles.

Aug 27	To	4 3/4 Gal Paint	1.65	7.01
"	8	" Pt Oil	55	1.65
"	1	Paint Brush	60	9.26
31	"	4 Gal Paint	1.65	6.60
				15.86
Dec 11	By	2 Gal Paint Ret	1.65	3.30
				12.56

Dec 11/86 Paid

G Prichard & Son

2000
12.56
$7.44

Name,..... **P. O. Order issued at**.....

P. O...... **$**.....

Co...... **Draft, - - $**.....

State,..... **Cash, - - $**_____

Street,..... **TOTAL, $**.....

P. O. Box,..... *Date,*.....

Our friends in writing us will please keep their orders distinct from other matter. Mixing up the order with questions which are desired to be answered, &c., often causes us a good deal of trouble, and sometimes mistakes. Please make out the order in something like the style of this sheet, omitting none of the following facts. If something like this plan is adopted it will enable us to fill orders with rapidity and correctness.

Persons sending large orders will please name their nearest Express Office, and if it would be convenient to receive goods by Express.

Name Express Company,.....

Express Office,.....

Qts.	Pts.	Lbs.	Oz.	Pkts.	NAMES OF SEEDS WANTED.	Price.

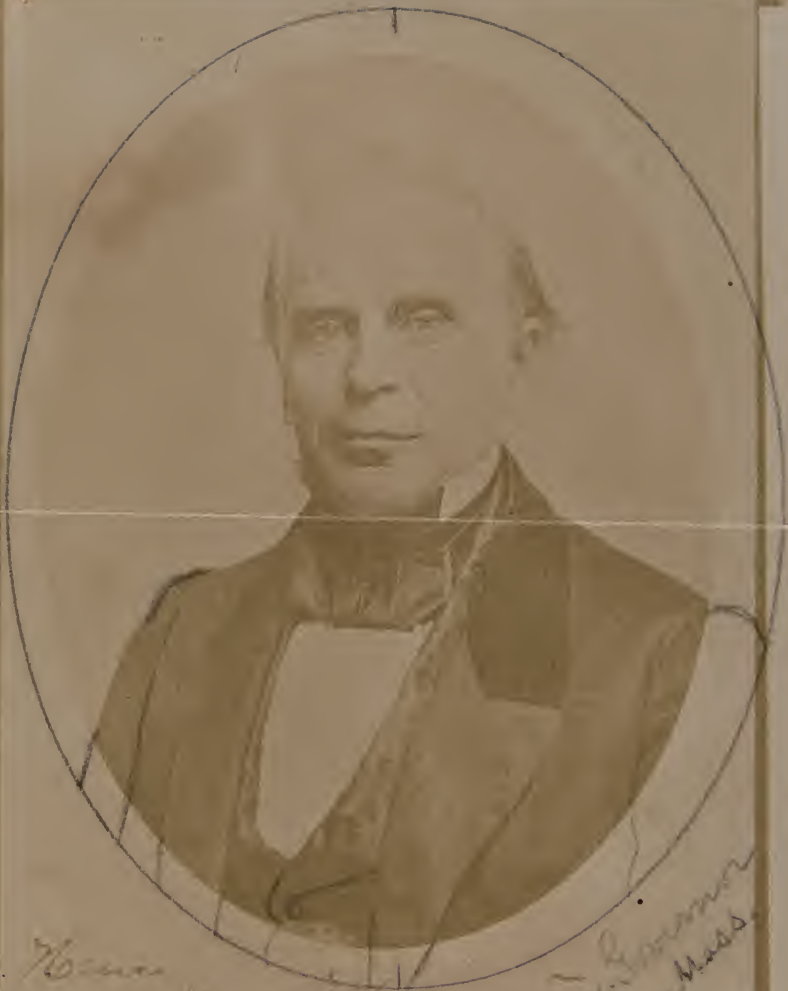
Qts.	Pts.	Lbs.	Oz.	Pkts.	NAMES OF SEEDS WANTED.	Price.

Quantity.	BULBS AND PLANTS.	Price.

W. J. BAKER'S
Photographic Studio,
12 Tibbitts' Block,
Utica, N. Y.

Additional copies of this Picture can be obtained at the above establishment.

MIDWEST MS EVERETT



MIDWEST MS EVERETT

H. EXTR

COLLEGE OF EMPORIA.

FACULTY.

REV JOHN F. HENDY, D. D., President,
Mental and Moral Science.

HUGH M. KINGERY, A. M.,
Latin Language and Literature

REUBEN S. LAWRENCE, A. M.,
Mathematics and Astronomy.

ROBERT KING, M. D.,
Natural Sciences.

EMANUEL RICHTER,
German Language and Literature.

HENRI G. BEHOTEGUY, A. M.,
Greek and French.

MISS MADGE OVERSTREET,
Art and History.

EMANUEL C. ZARTMAN,
Music.

600,000 MALE or FEMALE AGENTS TO SELL

LLOYD'S NEW STEEL PLATE COUNTY MAP OF THE UNITED STATES, TERRITORIES, CANADAS, AND NEW BRUNSWICK.

From recent surveys, completed Aug. 10, 1862, \$20,000 to engrave it and one year's time.

Superior to any \$10 map ever made by Colton or Mitchell, and sells at the low price of fifty cents; 370,000 names are engraved on this map.

It is not only a County Map, but it is also a
COUNTY AND RAILROAD MAP
of the United States and Canadas combined in one, giving
EVERY RAILROAD STATION
and distances between.

Guarantee any woman or man \$3 to \$5 per day, and will take back all maps that cannot be sold and refund the money.

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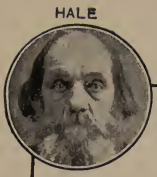
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Simplified Spelling Board
Circular No. 5, June 18, 1906

LIST OF COMMON WORDS SPELLED IN TWO OR MORE WAYS

The Three Hundred Words, with the Authorities

The "List of common words spelled in two or more ways," published by the Simplified Spelling Board as one of its circulars (No. 2, March 21, 1906), has proved to be an effective argument in the hands of the advocates of simplified spelling. It contains a selection of three hundred common words in which the process of stereotyping irregular or anomalous forms has not prevailed, and in which, therefore, a choice still lies open between a simple or normal form, and a less simple or anomalous form. Such lists are to be found in the current dictionaries, but they were compiled for a different purpose and not only include spellings long obsolete, but omit many spellings, like *dipt, dropt, stept, stript, crost, tost, drest, prest, vext, tho,* etc., which are in extensive use. For practical purposes a more critical list, adapted to schoolroom use, is required, and it appears in the circular mentioned.

The List is now printed in a briefer compass (only the simpler form being given), for the use of teachers, lecturers, writers, and others who may undertake to promote the acceptance and use of the simpler forms in schools, newspapers and elsewhere.

In the former circular authorities are given only for some of the inflected forms, like *blest, dript, dropt, stept, stopt,* etc., which the dictionaries to a great extent neglect or ignore. In the List as now printed authorities are given for all the simple forms recommended. The simple form mentioned is followed by the initial letters of the dictionaries or societies which prefer or recommend it, or allow it as a secondary or alternative form (here marked with a superior figure [2]); or else it is followed by the names of standard authors in whose works it is found. The forms have been taken directly from original editions, or from facsimile or critical reprints, and exact references can be furnished in every case.

The dictionaries named are those now most current in the United States, Webster (1864, 1890, 1900), the Century (1889-1891), and the Standard (1894). The Oxford English Dictionary (1884-190—) is not included in the comparison, because it is not yet completed; but the parts published give nearly all the simplified spellings mentioned in this List, under the words concerned, and many thousands more. That dictionary is in fact a perfect arsenal of arguments and proofs for simplified spelling, and sweeps away the last refuge of those who have been

endeavor W C S
envelop W C S
Eolian W² C² S
eon W C S
epaulet W C S
eponym W C S
era W C S
esophagus W C S
esthetic W² C S
esthetics W² C S
estivate W² C S
ether W C S
etiology W² C S
exorcize C² S
exprest Spenser, Selden, Milton, Dryden, Pope, Goldsmith
fagot W C S
fantasm W² C²
fantasy W C S
fantom W² C² S
favor W C S
favorite W C S
fervor W C S
fiber W C S
fixt Spenser, Shakespeare, Milton, Cowley, Bunyan, Dryden, Thomson, Thirlwall
flavor W C S
fulfil W² C S
fulness W² C S
gage W² C S
gazel W² C S
gelatin W C S
gild (not *guild*) C S
gipsy W² C S
gloze W C S
glycerin W C S
good-by W C S
gram W C S
gript Milton, Tennyson
harbor W C S
harken W² C S
heapt Shakespeare, Jonson, Milton, Lowell
hiccup W C S
C S
hock (not *hough*) W C S
homeopathy W C S
homonym W C S
honor W C S
humor W C S
husht Shakespeare, Dryden, Wilson, Lytton
hypotenuse W C S
idolize W C S
imprest Spenser, Shakespeare, Milton, Pope, Burns, Cary
instil W C S
jail W C S
judgment W C S
kist Spenser, Shakespeare, Jonson, Selden, Milton, Goldsmith, Lamb, Tennyson
labor W C S
lacrimal S
lapt Hooker, Tennyson, Lowell, Lewis Morris
lasht Spenser, Shakespeare, Middleton, Quarles
leapt Shakespeare, Jonson, Addison, Collins, Wordsworth, Tennyson, Mrs. Browning, Swinburne, Lowell, W² C² S²
legalize W C S
license W C S
licorice W C S
liter W C S
lodgment W C S
lookt Spenser, Shakespeare, Jonson, Milton, Bunyan, De Foe
lopt Shakespeare, Jonson, Milton, Young
luster W C S
mama W² C S
maneuver W C S
materialize W C S
meager W C S
medieval W C S
meter W C S
mist (not *missed*) Shakespeare, Lodge, Jonson, Walton, Bunyan, Lowell
miter W C S

mixt Bible (1611), Shakespeare, Bacon, Jonson, Milton, Bunyan, Addison, Pope, Shenstone, Lowth, S^2
mold W C S
molder W C S
molding W C S
moldy W C S
molt W C S
mullen W^2 C^2
naturalize W C S
neighbor W C S
niter W C S
nipt Spenser, Shakespeare, Pope, Shelley
ocher W C S
odor W C S
offense W C S
omelet W C S
opprest Spenser, Raleigh, Jonson, Milton, Dryden, Pope, Thomson, Goldsmith, Burns, Byron, Tennyson
orthopedic W C S
paleography W C S
paleolithic W C S
paleontology W C S
paleozoic W C S
paraffin W C S
parlor W C S
partizan W^2 C S
past (not *passed*) Shakespeare, Dryden, Pope, Lowth, Goldsmith, Burns, Tennyson, Fitzgerald, W^2 C^2 S^2
patronize W C S
pedagog P NEA
pedobaptist W C S
phenix W C S
phenomenon W C S
pigmy W^2 C S
plow W C S
polyp W C S
possest Spenser, Shakespeare, Jonson, Hooker, Raleigh, Milton, Fuller, Bunyan, Addison, Pope, Gray, Goldsmith, Lowell
practise, v. and n. W^2 C (v.) S
prefixt Mason (1800), P
prenomen W^2 C S
prest Spenser, Raleigh, Milton, Dryden, Pope, Shenstone, Goldsmith, Burns, Bulwer, Swinburne, Tennyson, Lowell, Fitzgerald, C^2
pretense W C S
preterit W C S
pretermit W C S
primeval W C S
profest Spenser, Shakespeare, Jonson, Raleigh, Selden, Pope, Lamb
program Scott, Sweet, C S
prolog Furnivall, P NEA
propt Dryden, Pope, Burns, Frere, Tennyson, Lowell
pur W C^2 S
quartet W C S
questor W C S
quintet W C S
rancor W C S
rapt (not *rapped*) P
raze W C S
recognize W C S
reconnoiter W C S
rigor W C S
rime W^2 C S
ript Cowper
rumor W C S
saber W C S
saltpeter W C S
savior W C S
savor W C S
scepter W C S
septet W C S
sepulcher W C S
sextet W C S
silvan Scott, W C^2
simitar W^2 C S
sipt Lamb, Tennyson
sithe Milton, Johnson (1755), Walker (1775, 1791), Sheridan (1780), Worcester[2], W^2 C^2 S^2
skilful W^2 C S

fondly opposing, in the supposed name of literature and scholarship, the further improvement of English spelling.

It is to be observed that while English dictionaries have from the beginning shown a progressive simplification of spellings, the progress since Webster's first quarto edition (1828) has been almost systematic, each dictionary going ahead of its predecessor in the extent of simplification. And now the public is going ahead of the dictionaries. Thousands of prominent men and women, with the advice and approval of the leading philologists and educators of the country, have promised in writing to adopt, and they are now personally using, the simplifications recommended by the Simplified Spelling Board. They form a body of enlightened and determined public opinion that can not be disregarded. And their number increases every day.

Is it not time, then, for all those who have to do with the teaching of spelling, or the presentation of the English language in any phase, to do now, spontaneously and with the due exercise of their influence, what they must do, willingly or not, at a later time not remote? The continuous simplification of English spelling is inevitable.

W = Webster's Dictionary (1864, 1890, 1900).
C = Century Dictionary (1889-1891).
S = Standard Dictionary (1894), with supplement.
P = Philological Societies, that is, the American Philological Association and the (British) Philological Society.
NEA = The National Educational Association (the Twelve Words, 1898).

Nearly all the three hundred simplified spellings here mentioned, and three thousand more, are recommended by the Philological Societies. The fact is here noted only in a few special cases. It is to be understood that for all the simple forms here supported by dictionary authority only, as approved or allowed, the usage of innumerable authors can be cited. Most of those recommended by the Philological Societies are also old established forms, with abundant literary and technical authority. See the paragraphs following the List.

The superior figure indicates that the dictionary in question allows the form so marked as an alternative or secondary spelling.

abridgment	W C S
accouter	W C^2 S
accurst	W^2 C^2 S
acknowledgment	W C S
addrest	Spenser, Jonson, Milton, Pope, Fitzgerald, C^2 S^2
adz	W C S
affixt	P
altho	Bunyan, P NEA
anapest	W C S
anemia	C^2 S
anesthesia	W^2 C^2 S
anesthetic	W^2 C^2 S
antipyrin	C S
antitoxin	C S
apothem	(better than *apothegm*)
apprize	Goldsmith, Miss Edgeworth, C^2
arbor	W C S
archeology	Skeat, W^2 C^2 S
ardor	W C S
armor	W C S
artizan	Addison, C^2 P
assize	W C S
ax	W C S
bans	(not *banns*) Gay
bark	(not *barque*) W C S
behavior	W C S
blest	W^2 C^2 S^2
blusht	Shakespeare, Burns
brazen	W C S
brazier	W C S

more than six-tenths are preferred by the Century, and two-thirds are preferred by the Standard; while nearly all the rest, except some of the inflected forms (which are often ignored), are allowed by all three dictionaries as alternative spellings, in many cases held equal in authority or superior in etymological accuracy to the form nominally preferred. The result is, in short, that nearly the whole list has the sanction of all the dictionaries current in the United States, either as preferred or alternative spellings.

And if dictionary authority is not sufficient, why not accept the authority of the greatest names in English literature?

It should be borne in mind that the simpler forms like *blest, dript, dropt, stept, stopt,* etc., here cited are only a few out of the large number that appear in the authors mentioned. They merely serve to establish the rule that once widely prevailed in English spelling. Such forms were for a long period perfectly normal and perfectly familiar not only in verse, but in prose. The rule was formally recognized by grammarians and lexicographers. In 1570, when Shakespeare was six years old, Peter Levins, in a school dictionary which he called *Manipulus vocabulorum* ('A handful of words') and which was concerned mainly with spelling and rime, gives the rule: "This termination *opt* is written for *opped,* in the participles of the preter tense: as *stopt* for *stopped, lopt* for *lopped, propt* for *propped,* etc." (1570 LEVINS, *Manipulus vocabulorum* (reprinted 1867), col. 169.) He makes a similar statement as to *apt,* or *apte,* for *apped,* "as *capte* for *capped, hapte* for *happed*" (col. 28).

It was in accordance with this principle of simplification that the popular books of that generation were printed. 'The Whole Booke of Psalmes' of Sternhold and Hopkins, the ballads, the broadsides, the letters of the time, all abound in these neat and pleasing forms. 'The Mirror for Magistrates,' a very popular series of versified legends and biographies (1559, 1575, 1587, etc.), contains a host of them, the dictionaries of the period (Cooper, Huloet, Levins, Baret) employ them, the fastidious Puttenham ('Arte of English Poesie,' 1589) accepts them, and their appearance in Spenser (1579, 1590, 1596) and in Shakespeare, Bacon, and the rest, was no innovation, but was the accepted usage of the age. The Shakespeare instances appear on every page of the original text and of exact reprints. Milton (1645, 1667), beside the forms mentioned in the list, has *compast, abasht, languisht, vanquisht, admonisht, astonisht, diminisht, polisht, worshipt, supt, ceast, linkt, matcht, scorcht,* etc. The judicious Hooker (1594, 1617) has *matcht, preacht, represt, toucht,* etc. The learned Selden ('Titles of Honor,' 1614) has *annext, distinguisht, hatcht, increast, laught, lockt, publisht, rankt, stampt, toucht,* etc., beside similarly simplified forms in *-d,* as *affirmd, allowd, betterd, entertaind, honord, referd, reformd, turnd,* etc., in great number. Ben Jonson ('Workes,' 1616) has *askt, clickt, helpt, laught, markt, pickt, rackt, shipt, walkt,* etc. Spenser (1579, 1590, 1596) has *askt, laught, launcht, deckt, purchast,* and the like, in endless profusion. Bacon has *blockt, lockt,* etc., Raleigh

skipt Shakespeare, Milton
slipt Shakespeare, Hooker, Jonson, Tennyson, S^2
smolder W C S
snapt Lowth, Coleridge, S^2
somber W C S
specter W C S
splendor W C S
stedfast Bible (1611, 1906), Bunyan, Thomson, Shenstone, W^2 C^2
stept Spenser, Milton, Bunyan, Dryden, De Foe, Pope, Goldsmith, Burns, Scott, Jane Austen, Tennyson, S^2
stopt Spenser, Shakespeare, Milton, Pope, Thomson, Goldsmith, Scott, Jane Austen, Tennyson
strest P
stript Shakespeare, Fuller, Bunyan, Pope, Richardson, Shenstone, Goldsmith, Burns, Scott, Lamb, Tennyson, Swinburne, Lowell, S^2
subpena W^2 C^2
succor W C S
suffixt P
sulfate P S
sulfur Gale (1676), P S
sumac W C S
suppress Hooker, Jonson, Fuller, Pope
surprize Fuller, Evelyn, De Foe, Thomson, Shenstone, Goldsmith, Jane Austen
synonym W C S
tabor W C S
tapt Tennyson
teazel W^2 C S
tenor W C S
theater W C S
tho Evelyn, Bunyan, Mallet, Webster (1806), P NEA (tho', Evelyn, Dryden, Addison, Pope, De Foe, Thomson, Goldsmith, Johnson, Lamb, Tennyson, etc.)
thoro NEA
thorofare NEA
thoroly NEA
thru P NEA
thruout P NEA
tipt Milton, Pope, Somervile
topt S^2
tost Milton, Dryden, Ray, Addison, Thomson, Shenstone, Burns, Whittier, Lowell, W^2 C^2 S^2
transgrest Hooker
trapt Tennyson, P
tript Shakespeare, Shenstone, Landor
tumor W C S
valor W C S
vapor W C S
vext Shakespeare, Milton, Pope, Thomson, Tennyson, Longfellow, Lowell
vigor W C S
vizor W C S
wagon W C S
washt Puttenham, Spenser, Shakespeare, Hooker
whipt Shakespeare, Fuller, Pope, Scott, P
whisky W C S
wilful W^2 C S
winkt P
wisht Spenser, Shakespeare, Jonson, Milton
wo W^2 C^2 S
woful W^2 C^2 S
woolen W C S
wrapt Jonson, Milton, Fuller, Dryden, Bunyan, Pope, Cowper, Burns, Scott, Lowell, Fiske, W^2 C^2 S^2

It will be seen that of the three hundred simple forms included in the List, more than one-half are preferred by Webster's dictionary,

bun W C S
bur W C S
caliber W C S
caliper W C S
candor W C S
carest (not *caressed*) Burns
catalog Minsheu (1599), S P NEA
catechize W² C S
center W C S
chapt P
check W C S
checker W C S
chimera W C S
civilize W C S
clamor W C S
clangor W C S
clapt Bible (1611), Shakespeare, Dekker, Fuller, De Foe, Lamb, Tennyson, C² S²
claspt Stanyhurst, Goldsmith, Tennyson, C² S²
clipt Bible (1611), Shelley, Tennyson, Lowell, C² S²
clue W C S
coeval W C S
color W C S
colter W C S
commixt S¹
comprest Tennyson
comprize Holland, Florio, Henry More
confest Raleigh, Milton, Dryden, Addison, Pope, Gray, Goldsmith, Trumbull, C² S²
controller W C S
coquet W C S (v.)
criticize W² C S
cropt Bible (1611), Pope, C²
crost Shakespeare, Bunyan, Dryden, Burns, Scott, Tennyson, Lowell
crusht Spenser, Bible (1611), Milton, Fuller, Burns
cue W C S
curst Shakespeare, Bunyan, Dryden, Goldsmith, Pope, Burns, W² C² S²
cutlas C S
cyclopedia W C S
dactyl W C S
dasht Lodge
decalog P NEA
defense W C S
demagog P NEA
demeanor W C S
deposit W C S
deprest Milton, Gray, Burns
develop W C S
dieresis W² C S
dike W C S
dipt Bible (1611), Milton, Fuller, Dryden, Pope, Gray, Shenstone, Boswell, Scott, Tennyson, Lowell, S²
discust P
dispatch W C² S
distil W C S
distrest Raleigh, Milton, Thomson, Goldsmith, Burns, Lowell
dolor W C S
domicil W C² S
draft W C S
dram W C S
drest Spenser, Shakespeare, Bunyan, Dryden, Pope, Thomson, Shenstone, Goldsmith, Burns, Boswell, Lamb, Tennyson, W² C² S²
dript Hacket
droopt Tennyson
dropt Shakespeare, Jonson, Milton, Dryden, Pope, Shenstone, Coleridge, Jane Austen, Landor, Mrs. Browning, Tennyson, Swinburne, Lowell, Lytton, W² S²
dulness Pope, Thomson, W² C S
ecumenical W C S
edile W² C S
egis W² C² S
enamor W C S
encyclopedia W C S

('History of the World,' 1614) has *checkt, dismist, dispatcht, laught, lockt, sackt, stuft,* etc., Fuller has *fetcht, flockt, knockt, preacht, toucht,* etc. Bunyan (1678, 1684, 1686) has *blockt, compast, fetcht, furnisht, hatcht, hoodwink't, lapst, lock't,* etc. Dryden, Addison, Pope, Thomson, Shenstone, Goldsmith, use the like, and like forms are frequent in the letters of Scott, Lamb and Tennyson, as well as in their poems. As for *tho* and *thro,* they occur, usually as *tho'* and *thro',* with the needless apostrophe (which is often volunteered by the printer), in nearly every writer since the middle of the seventeenth century. *Thru* alone is a new spelling (Philological Societies, 1886, National Educational Association, 1898).

Surely, the regular or frequent use of a spelling (in itself entirely correct and regular), by standard authors like Shakespeare, Spenser, Bacon, Hooker, Jonson, Raleigh, Selden, Milton, Fuller, Walton, Bunyan, Evelyn, Dryden, Pope, Addison, Thomson, Shenstone, Richardson, Gray, Goldsmith, Burns, Scott, Byron, Coleridge, Lamb, Landor, Tennyson, Swinburne, Whittier, Lowell, justifies its acceptance or resumption by present writers even if the dictionaries and spelling-books neglect or ignore it.

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ANNOUNCEMENT

A glance through this selected list of new books and new editions for 1907 will reveal the fact that more titles and a wider range of selection are offered than ever before. Our list of authors is particularly strong, and they are represented by works in every way worthy of them. As in former years especial attention has been devoted to unique type designs, illustrations, and bindings, our line of gift and holiday books being unsurpassed.

The first fifty-seven pages of this Announcement are devoted to new titles; the latter part to old favorites. Hundreds of books not listed here may be found in our Complete Catalogue, sent anywhere in the world upon request.

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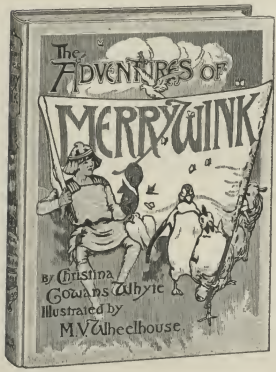

Really good, *new* fairy stories are not often met with nowadays. They either rehearse old plots, or deal with such a jumble of absurdities that even the most credulous child is disgusted. In the effort to obtain one of the right sort, the *Bookman* of London offered a prize of £100 for the best one submitted in competition. The prize was won by "The Adventures of Merrywink," and we believe that American readers will think deservedly so. The story is delightfully written, of just the right length, and its moral though obvious is never obtrusive. A condition of the competition was that the story should be illustrated, and this one is full of excellent pictures ranging from little marginal designs to full-page drawings, artistic in conception and glowing with delicate color.

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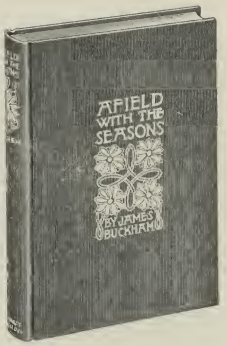

To all those who like out-of-door books—and their name is legion nowadays—the present volume may be unreservedly commended. It is a thoroughly fresh impression of Nature in all her varying moods, written with the calm sincerity of one who is an old-time confidant and friend of that fickle mistress. Take this characteristic bit:

"Truly, Neighbor Nature is but half-loved by us as yet. We have only a calling acquaintance with her, an intimacy of certain parlor days and seasons. We have not achieved that perfect friendship which thinks nothing of running into Nature's kitchen while she is up to her elbows in the wash-tub, or making the walls steam with her scrubbing-brush. Now and then, but only now and then, Nature has a friendly neighbor, of whom she makes much, and to whom she tells her most intimate secrets. But most of us she puts off with what we deserve—a little of the formal talk of her parlor."

But whatever else it may be, "formal talk of the parlor" is what this "seasonable" book is not. It takes us abroad in sunlight and shadow and storm, and shows us the plant life and bird life of our fields and woods—the inner side of things we should know about. The book is well illustrated.

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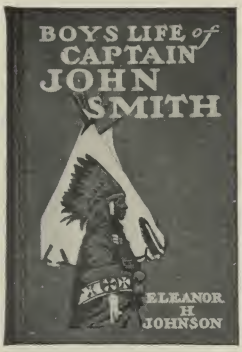
By Eleanor H. Johnson. Illustrated. 288 pages, 12mo, cloth, 75 cents.



"John Smith, born nation builder and leader of men" (says a recent writer), "has that sort of strength and large simplicity about him which holds captive the imagination of the ages. He was a man of heroic stamp, this bold soldier, hardy explorer, and strong man of his hands and pen. Virginia is his monument."

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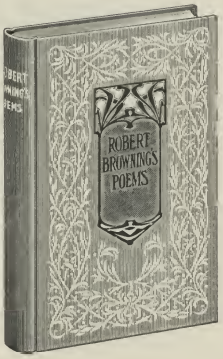

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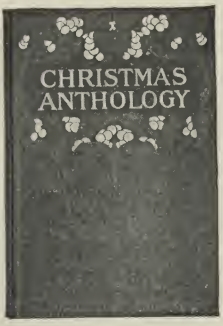

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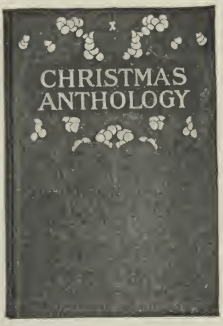

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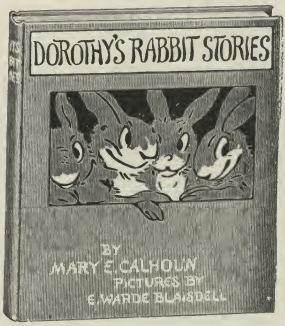

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The book will be instantly demanded by every child who sees it, for the publishers have prepared it temptingly, from the cover design of droll bunnies and the title-page in colors, through to the last of the funny drawings which fit closely to the chronicles of neighbor Rabbit and his wife.

Thomas Y. Crowell & Company, New York

Days Before History

By H. R. Hall. Sunshine Library. Illustrated. 144 pages, 8vo, cloth, 50 cents.

TIG & THE BEAR

The present author chooses an excellent method for making young people acquainted with the uncouth men who lived in caves and on floating islands in the "days before history." A group of boys become interested in some flint arrow-heads and other relics of the past. To satisfy their curiosity an "uncle" takes them on excursions to the site of ancient cave dwellings; but better still he tells them the story of "Tig." Tig was a little boy of the very long ago who was born under the most savage surroundings, yet who found a great deal of joy in life despite that fact. His father made him a bow and arrows; he went hunting and fishing; and later as he grew older he was allowed to go upon the warpath. His father became chief of the tribe, to which honor Tig himself was destined at some future day; for he was a manly fellow living up to the best standards as he saw them in that wild day.

Many glimpses of home and tribal life, and of manners, customs, weapons, and implements of our "revered ancestors" clothed in shaggy skins, are given through the medium of this entertaining story, which is illustrated with pictures of the weapons and tools that Tig and his neighbors must have used, as well as of their adventurous deeds.

Thomas Y. Crowell & Company, New York

Entre-Nous Series

Six Volumes. Cloth, with special cover designs. Illustrated by leading artists. Each, 50 cents.

This popular new series includes stories by the best American authors, those here given having been chosen with the utmost care from a wide range of recent fiction.

"Allee Same." By Frances Aymar Mathews. Illustrated by C. F. Neagle.

The curious story of how a Chinese and an American boy exchanged places and lives. A slums worker in New York takes a Chinese child away from its parents, and the latter retaliate in like manner. When the two boys are grown, a dramatic exchange is effected in China.

Good Night. By Eleanor Gates. Illustrated by Arthur Rachham.

This pathetic little tale gives a fine picture of modern monastery life, and also shows the human side of a pet parrot who saves a feathered friend at the cost of his own eyes. The story is well told and has an artistic close.

Schmidt. By Lloyd Osbourne. Illustrated by Allen True.

The simple, homely romance of a German shopkeeper, who at first glance seems devoid of sentiment beyond the price of butter and cheese. The working-out of his life-story shows something far different and finer.

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Six Volumes. Cloth, with special cover designs. Illustrated by leading artists. Each, 50 cents.

Each of these tales is typical of the best that has recently appeared. The illustrations are strong, the type pages carefully designed.

In the Deep of the Snow. By Charles G. D. Roberts. Illustrated by Denman Fink.

A thrilling Christmas story of adventure, located in the wilds of Canada. The principals are a sturdy frontiersman who has gone after Santa Claus, despite the snow; his little daughter who goes out into the forest to meet him; and a pack of wolves who appear on the scene at the wrong moment.

Dawn. By Katharine Holland Brown. Illustrated by F. Walter Taylor.

A strongly knit narrative of how a great misfortune was turned into a great blessing. A surgeon whose health has been overtaxed to the breaking point goes to the northern wilds to recuperate; and while there regains his strength through service to others.

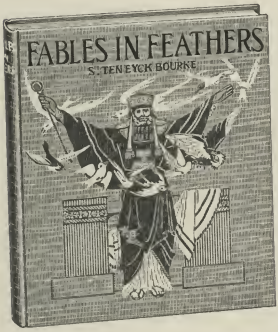
Araminta and the Automobile. By Charles Battell Loomis. Illustrated by Otto Lang.

Laughable stories of how some "cheerful Americans" tried the joys and sorrows of the motor car for themselves. The book is an excellent antidote for the "blues."

Thomas Y. Crowell & Company, New York

Fables in Feathers

By S. Ten Eyck Bourke. Illustrated by J. M. Condé. 114 pages, square 12mo, cloth, $1.00.



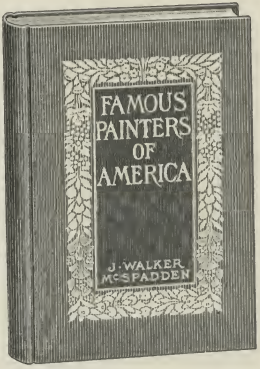
"Once upon a time in the long, long ago when the old, old world was a very young world indeed, there lived a King who ruled over all the earth. And the name of the King was Solomon." This great King was so wise that he knew the language of the birds and beasts and every creeping thing. To his court, on a grassy sward, they would repair on stated days, and there he would hear grievances and redress wrongs. While near at hand lurked the serpent ever ready with schemes of revenge for fancied injury.

The above is the fanciful setting of a group of legends dealing with bird life which are narrated with high imaginative power. Among other secrets of that long-ago time, we learn "Why the Swallow Wears a Forked Tail," "Why the Robin Wears a Red Breast," "Why the Woodpecker Goes a-Tapping," "Why the Owl Can't See in the Sun," "Why the Peacock Wears Eyes on his Tail," "Why the Crow's Feathers are Black," and other things just as interesting and until now unexplained. The "fables" are out of the ordinary run of fairy tales, because of their unusual poetic value and glowing style. Their flavor is enhanced by the accompanying drawings.

Thomas Y. Crowell & Company, New York

Famous Painters of America

By J. Walker McSpadden, author of "Robin Hood." With 38 full-page illustrations. 376 pages, 8vo, cloth, $2.50, net. Postage, 20 cents extra.



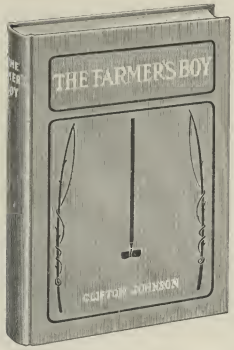
This book is not a history of American art, nor yet a discussion of art at all, in the strict sense of the word. Instead, it is a series of life stories of certain men who have made American art —and themselves— famous. The book is directed toward the *personal* side of these men, and avoids the technicalities of criticism. In this respect it will appeal strongly to the general reader.

The first painter considered is naturally Benjamin West, the little untaught Quaker boy who rose to be president of the Royal Academy. Then come chapters concerning Copley, Stuart, Inness, Vedder, Homer, La Farge, Whistler, Sargent, Abbey, and Chase. Each is given some distinctive sobriquet, and has evidently been made the subject of prolonged study from his human side— the result being chatty, anecdotal glimpses of the men at their easels, rather than a formal list of names and dates. The handsome volume with its many fine illustrations is a distinct departure from tradition, and all the more valuable on that account.

Thomas Y. Crowell & Company, New York

The Farmer's Boy
The Country School

Two volumes, by CLIFTON JOHNSON. Profusely illustrated from photographs taken by the author. 170 and 160 pages respectively, 12mo, cloth, $1.50 net, each. Postage, 15 cents each.



These two companion volumes form a faithful index to conditions of life in the "old-fashioned days" of the last century. Dealing as they do with boy and girl life, they may be considered as two chapters of a single story; indeed, all those readers who obtain one will be certain to secure the other also.

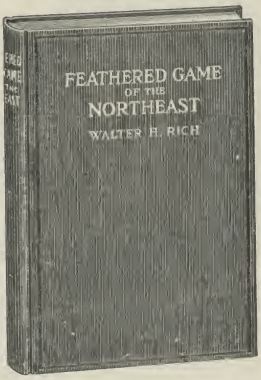
The farmer's boy of fifty years ago was a type in himself. Life for him was reduced to primitive conditions, in which plenty of work and early rising figured prominently. Yet he was a healthy, happy-go-lucky fellow, pretty much as he is to-day, with plenty of sunshine to offset the shadow. A faithful portrait is given, with pencil and camera, by Mr. Johnson, who travelling through country regions has obtained many interesting photographs and impressions, of which he gives us the benefit.

When the farmer's boy accompanies his sister, or some other fellow's sister, to school we have another glimpse full of local color. Altogether the author has done an excellent service in preserving these every-day pictures of the long ago.

Thomas Y. Crowell & Company, New York

Feathered Game of the Northeast

By Walter H. Rich. With illustrations by the author. 450 pages, 8vo, cloth, $3.00, net. Postage, 30 cents extra.



Here is a genuine sportsman's book, and at the same time one which is at once interesting to the general reader and the professional ornithologist. It is true that the casual reader will find a great deal of detailed description which he will omit unless on the lookout for some special type of bird. But interlarded with all this necessary and painstaking material he will find many hunting yarns and bits of outdoor wisdom which he cannot afford to neglect. The book is written by a practical sportsman—one who has hunted nearly every bird in New England which he describes; it is devoted to the so-called "game birds," and while it has been the author's intent to write of them for the man whose nature study has been conducted, Roosevelt-like, in the open and over a gun-barrel, it should interest all lovers of bird life.

Some ninety birds are carefully described and located, nearly all of them being illustrated in excellent full-page half-tones. The book is a notable addition to hunting literature.

Thomas Y. Crowell & Company, New York

For the Best Things

By J. R. MILLER, author of "Silent Times." 300 pages, 16mo, plain edges, 65 cents, net; cloth, 85 cents, net. Postage, 8 cents extra.

"He who is satisfied with himself and with his attainments is not living worthily. A wholesome life ever sees better things yet to be reached. Being good is not enough; striving to be better is not the loftiest aim. Nothing less than the best should ever satisfy an immortal being."

These words prefixed to Dr. Miller's latest volume indicate the temper in which it has been written. It is a trumpet call for striving "for the best things," an appeal to the highest impulse in the human heart. There are twenty separate chapters, each with its own special subject, yet this is the thought which dominates them all. For example, in the chapter headed "Doing Impossible Things," the author says: "We too easily set limits to our own ability. We do not know our own power. We face a difficulty and think we cannot master it, and do not try. Any of us might accomplish a great deal more than we do." Other chapters bear such titles as: "The Rule of Peace," "Crosses," "The Problem of Temptation," "Reserve," "A Programme for a Day," and "Show Me the Path." The book needs no more detailed notice with the world-wide circle of Dr. Miller's readers and friends, and will at once meet with deserved welcome.

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Fifty of the great masterpieces of fiction are here presented in a popular library style, with new cover designs. They are especially good value. The list comprises:

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Hereward.
Hypatia.
Ivanhoe.
Jane Eyre.
John Halifax.
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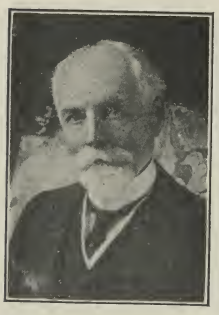
Last Days of Pompeii.
Last of the Mohicans.
Little Minister.
Lorna Doone.
Marble Faun.
Marguerite de Valois.
Middlemarch.
Mill on the Floss.
Notre Dame.
Old Curiosity Shop.
Oliver Twist.
Pan Michael.
Pride and Prejudice.
Quo Vadis.
Rienzi.
Romola.
Scarlet Letter.
Scottish Chiefs.
Silas Marner.
Sketch Book.
Spy.
Thelma.
Tale of Two Cities.
Tales of a Traveller.
Three Musketeers.
Tom Brown's School Days.
Toilers of the Sea.
Treasure Island.
Twenty Years After.
Two Years Before the Mast.
Uncle Tom's Cabin.
Vanity Fair.
With Fire and Sword.
Zenobia.

Thomas Y. Crowell & Company, New York

The Greatest Fact in Modern History

By Whitelaw Reid. Printed at the Merrymount Press, with new photogravure portrait. 50 pages, 12mo. Cloth, gilt top, 75 cents net. Postage 8 cents additional.



Aside from the interest of subject and treatment, this essay attracts attention from the circumstances which called it forth. Ambassador Reid was invited to deliver an address before Cambridge University, and after he had accepted the invitation his subject was chosen for him by the university authorities, as the "Rise of the United States." The Ambassador said at the time that while he never would have chosen such a subject for an English audience, he was unwilling to run away from it when it was chosen for him. In this address Mr. Reid frankly told the English the reasons why they came to lose America.

Now preserved in an attractive little volume with author's corrections, the address is worth studying on its own account. It traces with the eye of a keen observer the chief forces which went into the building of a new nation, the zones of colonial development, and the merging of separate and at first widely distinct colonies into a single government which has rapidly risen to a position of commanding power in world politics. The great theme is viewed not from the plane of a historian, but from the vantage point of a trained diplomat.

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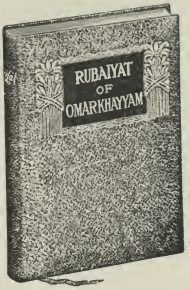

These books are especially well made in every detail—good type, careful presswork, high-grade paper, novel binding. Each book is protected by a box, and has silk marker, making an excellent gift. The list comprises the best authors in both poetry and prose—such as Bryant, Burns, Emerson, Longfellow, Poe, Tennyson, Moore, Shelley, Whittier, Wordsworth, Keats, Holmes, Gaskell, Ruskin, Lamb, Scott, and others.

The list is well selected to suit every reading taste, while the dainty style of the volumes renders them doubly attractive.

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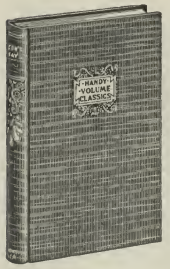
POCKET EDITION. *Six New Volumes.* Cloth, tinted top, 18mo, 35 cents each. Full limp leather, with gold stamping, silk marker, gilt top, wrapped and boxed, 75 cents each.



This widely popular series embraces some of the best shorter titles in all literature, by such writers as Emerson, Thackeray, Ruskin, Tennyson, Swift, Carlyle, Goldsmith, Dumas, Kipling, Lamb, De Foe, Scott, and numerous others. The books are well made, usually containing critical notes and special, copyrighted introductions. The type is large and clear.

Six new titles have been added this year, making a total of 183 volumes. The new titles are:

Best American Tales. Edited by Trent and Henneman.

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Little Flowers of St. Francis of Assisi.

Meditations of Marcus Aurelius.

Natural Law. Drummond.

Religio Medici. Browne.

"Best American Tales" has been especially compiled by Prof. W. P. Trent of Columbia, and Dr. John B. Henneman of the University of the South. It embraces the best stories by Irving, Hawthorne, Poe, and others, with a special introduction. The other titles are already familiar to the reader, but the texts have been newly and carefully set.

Thomas Y. Crowell & Company, New York

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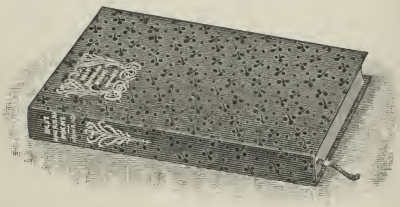
Flexible silk binding, stamped in gold, gilt tops, frontispieces, end leaves, and silk markers. 25 volumes, each, boxed, $1.00.



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Lucile. Poetical Quotations.
Princess. Prose Quotations.
Rubáiyát of Omar Khayyám.
Sesame and Lilies.
Tales from Shakespeare.
Whittier's Early Poems.
Wordsworth's Poems.

Thomas Y. Crowell & Company, New York

Heroes and Heroism in Common Life

By N. McGee Waters, author of "A Young Man's Religion." 350 pages, 12mo, cloth, $1.25, net. Postage, 10 cents extra.

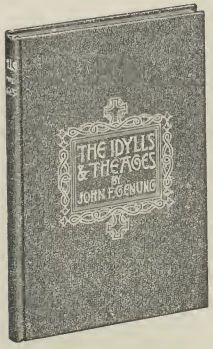
Amid the rush and worry of modern city life it is refreshing to turn aside, from time to time, and make pilgrimages back to Nature—to study the "common" things and the by-paths which are too often neglected in the larger issues. Some such little journeys as this are the purpose of Dr. Waters in his present volume. First he takes us to "The Abandoned Farm." Autumn is the chosen season, for, he says, "this is the best time to go to the country. It is the time of crisp nights, hazy days, and Turner landscapes. The birds are going, the cricket is beginning his death song, the tree has put on its coat of many colors. The sickle flashing among the golden corn, the frost on the vine, the red-cheeked apple, the golden pumpkin in the field, and the scarlet berry on the fence-row, all proclaim the maturity of the year."

With such pleasant description as this, the writer takes us through a spot eloquent of the "heroism in common life." Other papers no less excellent in their own way tell us of "The Old Minister," "A Garden of Old-Fashioned Flowers," "The Unfinished House," and similar quietly charming things. It is a book to read slowly and enjoy.

Thomas Y. Crowell & Company, New York

The Idylls and the Ages

By JOHN F. GENUNG, professor of Rhetoric in Amherst College. 88 pages, 12mo, cloth, 75 cents, net. Postage, 8 cents additional.



The primary aim of this volume is neither eulogy nor criticism, but what Walter Pater has taught us to call appreciation. That is, it is a disinterested endeavor to answer the question as to the value of a great poem which has been seasoned and mellowed by time. Tennyson's stately epic, "The Idylls of the King," did not first appear before the world in a way at all favorable to the poem's true valuation. Published at uncertain intervals and in haphazard order from 1858 to 1885, the various sections purported to be nothing more than modernized tales of chivalry and romance, set to smooth-flowing meters. In this light they were accepted and read, and it was not until the last of them appeared that the general public became aware of a larger and weightier intention on the part of the poet—that the whole series should be read as a single poem.

In their completed epic form the "Idylls" have now been before the world for twenty-one years, and this "majority date" is deemed a fitting occasion for Professor Genung to inquire into the poem's permanent value. The study is thorough and illuminative, perhaps beyond anything before attempted on the subject, and will set readers afresh to studying the fine original.

Thomas Y. Crowell & Company, New York

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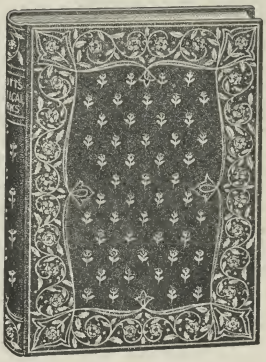
Full leather, with special designs and gilt tops. 15 volumes, 8vo, each, boxed, $3.50.

Our holiday edition of poets in cloth binding, with illustrations, proved so popular last year that we have added new titles to the same series, and also prepared an especially sumptuous binding in full leather, with carefully tooled side and back, and marbled end leaves. Each book contains hand-colored photogravure and 16 full-page illustrations.



The full list comprises:

Burns.
Mrs. Browning.
Robert Browning.
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Ring and the Book.
Rossetti.
Scott.
Tennyson.
Whittier.
Wordsworth.
Longfellow.
Moore.
Shelley.

Thomas Y. Crowell & Company, New York

Jefferies' Nature Books

Three volumes: "The Life of the Fields," "The Open Air," "Nature near London." With introductions by Thomas Coke Watkins. 16mo, cloth, each 75 cents; limp leather, each, $1.00.

The life story of Richard Jefferies is another pathetic example of success denied and recognition deferred until too late to bring the author worldly ease. Dying a few years ago, almost in poverty, his fame has since grown by leaps and bounds, until to-day critics place him high upon the roster of nature writers who are undoubtedly "classic." He is to England what Thoreau was to America, with an added poetical and spiritual quality which the latter lacked. The present editor styles him a "poet naturalist," and this title seems very close to him. His style is almost the perfection of grace and limpid clearness; while few prose essayists have ever had more intimate knowledge of birds and beasts and flowers, or have written about them more charmingly.

The present set of three dainty volumes—"Nature near London," "The Life of the Fields," and "The Open Air"—are in the best of taste and harmony with their subject. The title-page and typography are simple yet thoroughly attractive, and the volumes are of just the right size to take upon a stroll. The introductions give the needed facts in relation to the books, which present the choicest thought of this admirable author.

Thomas Y. Crowell & Company, New York

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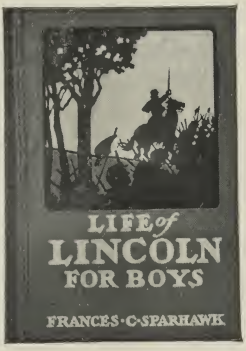
Thomas Y. Crowell & Company, New York

Life of Lincoln for Boys

By Frances Campbell Sparhawk, author of "Polly Blatchley." Illustrated. 328 pp. 12mo, cloth, 75 cents.



With the lapse of years the heroic figure of Lincoln looms increasingly large in our annals. He was to the nineteenth century what Washington was to the eighteenth, and he has come to be regarded, both North and South, as the great American of his time.

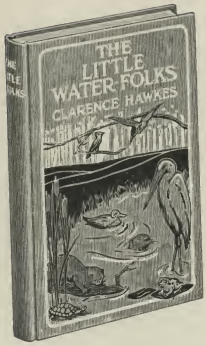
Out of a mass of recently discovered material the present author, a well-known writer, has woven a story replete with life and interest. It has all the charm of the make-believe, with the added merit of being true. Beginning with the bare log cabin down in Kentucky, where the boy first saw the light of day, and the pioneer paths along which his ungainly legs carried him, we follow him step by step to young manhood as a country storekeeper and raftsman; then into the law office and upon the "stump"; later into the halls of Congress, where the Abolition debates were rife; and finally into the Executive office, where the stoop-shouldered, kindly faced man, beset by foes without and lukewarm friends within, bore the load of a nation's bitter struggle.

The scenes will prove very real and fascinating for every boy who cares to know about Lincoln,—and what boy, or girl either, does not care?

Thomas Y. Crowell & Company, New York

Little Water Folks

By CLARENCE HAWKES, author of "The Little Foresters." Twentieth Century Juveniles. Illustrated by Charles Copeland. 160 pages, 12mo, cloth, 75 cents.



All those children who have read "The Little Foresters," by the same author, will need no urging to read this book. Here Mr. Hawkes turns from the fields to the lakes and smaller water-courses, and gives intimate glimpses of the small inhabitants—their going and coming, food, and manner of life. The first chapter, "A Twenty-Dollar Coat," tells the life story of "Trojan," a tame otter who learned many tricks from both his wild and his human neighbors. Then come a diverting description of the "People of Frog Hollow," "Little Musky's Story," "The Revenge of the Blue Horde," "The Weasel of the Waters," "The Tale of a Turtle," and other chapters of like interesting and instructive nature.

We can see how every wide-awake boy would at once seize upon a book like this with its friendly descriptions and chatty anecdotes of things he has always wanted to know about. The author's fancy is as keen as his observation, the stories are well told, and the illustrations by Copeland excellent. Altogether the book is worthy of a place beside the popular and much-thumbed "Little Foresters."

Thomas Y. Crowell & Company, New York

Morning Thoughts

For every day in the year. By J. R. Miller, author of "Making the Most of Life." 365 pages, 16mo, plain edges, 65 cents, net. Cloth, 85 cents, net. Postage, 8 cents additional.

This book presents upon each page a little sermon, never more and never less than a single page, suitable for reading in the brief moments of the morning. Dr. Miller believes that nothing is more helpful than the habit of getting some noble verse or sentence into the mind in these fresh receptive hours. Its influence stays through all the day, weaving itself into the day's thoughts and words and deeds.

It was in order to help in this practical way that the present series of before-breakfast sermons has been prepared. Each is prefixed by a suggestive word of Scripture, with a brief meditation which may help to fix it in mind and indicate its application to the life of the day. No definite order has been followed in these little discourses, the author believing that "every inspired word is also profitable."

This attractive book, with its dignified typography and neat binding, and written by one of the strongest spiritual forces of the modern pulpit, should make many friends. Its value as a gift book is exceptional, as it is a gift with a new and spiritual message lasting day by day to the year's end.

Thomas Y. Crowell & Company, New York

The Ministry of David Baldwin

A novel by HENRY THOMAS COLESTOCK. With 4 illustrations by E. Boyd Smith. 375 pages, 12mo. Cloth, $1.50.

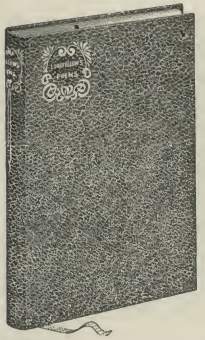
This striking piece of fiction will undoubtedly arouse interest on all sides, but especially among clergymen and their churches. It deals with a vital topic which is coming more and more into the columns of our newspapers, for the reason that it is daily being worked out in actual life. The theme is the constant conflict between the old and the new beliefs in regard to the inspiration of the Bible, evolution, and higher criticism. The story itself, however, is simply told, and seems to rest upon real experience. David Baldwin, a young minister fresh from theological seminary and imbued with many advanced ideas, is called to an ultra-conservative pulpit. He is a sincere young man, though not always tactful, and he preaches the truth as he sees it. He is promptly declared "unsound," and a battle ensues between his desire to be true to his principles and to keep his position. A counter picture of the congregation itself, with its little factions and bickerings, is given so faithfully that it must appeal to every reader as being founded closely upon fact. An entertaining glimpse of home-making on the part of a newly married couple gives requisite lightness to the plot.

The book will take its place at once as not only thoroughly likable, but also as one of the most timely and valuable of the season.

Thomas Y. Crowell & Company, New York

Mogador Classics

Flexible leather binding. Photogravure frontispieces and silk markers. 17 volumes, 16mo, each, boxed, $2.00.



A gift book de-luxe is the dainty style we have christened "Mogador." The books are handsomely made, yet in the best of taste and wearing quality.

The complete list comprises:

Autocrat. Holmes.
Courtship of Miles Standish. Longfellow.
Dream Life. Mitchell.
Evangeline. Longfellow.
Favorite Poems.
Hiawatha. Longfellow.
House of Seven Gables. Hawthorne.
Lady of the Lake. Scott.
Longfellow's Poems.
Lucile. Meredith.
Poe's Poems.
Prue and I. Curtis.
Rubaiyat of Omar Khayyam.
Tales from Shakespeare. Lamb.
Vicar of Wakefield. Goldsmith.
Walden. Thoreau.
Whittier's Poems.

Thomas Y. Crowell & Company, New York

The New Crusade

Occasional Sermons and Addresses, by CHARLES EDWARD JEFFERSON, pastor of Broadway Tabernacle, New York. 300 pages, 12mo, cloth, $1.50, net. Postage, 15 cents extra.

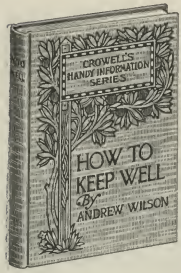
All those who have come into contact with Dr. Jefferson, either through his previous books or the sound of his voice, will be glad to see a new book from his pen this year. It preserves some thirteen of his most noteworthy addresses delivered within the past six years, and showing as a whole a remarkable unity of general theme and purpose. Their temper is shown in the opening paper, "The New Crusade," a trumpet call for volunteers in the present-day march of conquest on the part of the church. Following this come a discussion of "Religion as a Form of Power," and addresses on "Liberty, Its Dangers and Duties," "The Man of the Sea," "The Puritan Vision of God," "Consecrated Personality," "The Angel in the Sun," and others equally strong. The final chapters sound a typical closing note to the opening theme, being entitled, "Christian Unity," and "International Peace."

It is hardly necessary to discuss the author's style with the many who are already familiar with it. Crisp, direct, and forceful, his sentences are like arrows winged with truth and speeding straight to the mark.

Thomas Y. Crowell & Company, New York

New Handy Information Series

New cover designs, and many new titles. 15 volumes, pocket size, cloth, each 50 cents.



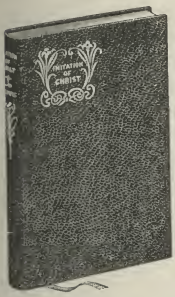
The publishers have recently gone through this popular series, thoroughly revising it and adding new titles which will at once indicate their practical usefulness. Each subject is carefully compiled from the best authorities, and is completely covered in a concise way. The volumes are clearly printed on good paper, and bound in durable cloth. They are of just the right size to slip easily into the pocket. The complete list is as follows:

How to Keep Well. Wilson.
How to Play Golf.
How to Play Chess. Rogers.
Handy Book of Card Games. Walker.
Handy Book of Synonyms.
Handy Dictionary of Prose. Powers.
Handy Dictionary of Poetry. Powers.
Important Events. Powers.
Shaksperian Synopses. McSpadden.
Synopses of Dickens's Novels. McSpadden.
Mistakes We Make. Dole.
Handy Book of Parliamentary Law. Bartlett.
Handy Book of American Authors. Peet.
How Words Grow. Mead.
Handy Book of American Government. Bartlett.

Thomas Y. Crowell & Company, New York

New Devotional Series

The volumes in this new series have been selected with great care. The cover designs are all different and have been drawn by the best artists. The type pages and paper are good, the bindings handsome and of three different styles, as follows:



Cloth, with flowered design, 50 cents each.

Limp leather, gold side and back stamping, $1.00 each.

French morocco, red under gold edges, button clasp, $1.50 each.

The series includes seven volumes:

Meditations of Marcus Aurelius.

Natural Law in the Spiritual World. Drummond.

Little Flowers of St. Francis of Assisi.

Religio Medici. Browne.

Imitation of Christ. Kempis

Faber's Hymns.

Pilgrim's Progress. Bunyan.

Thomas Y. Crowell & Company, New York

North Overland with Franklin

By J. MacDonald Oxley, author of "The Romance of Commerce." Illustrated by Copeland and Speed. 290 pages, 12mo, cloth, 75 cents.

To many readers, young and old, who have heard of the explorer Franklin, but to whom he is only a name, the present book should be doubly welcome. It combines a rattling good story of adventure with a fine picture of one of the most heroic figures connected with the opening up of this continent. It is a matter of history that Sir John Franklin travelled by sledges through the northern wilds of Canada, and also that on a later voyage he lost his life in the Polar straits. Coming by authority of his government and afterward knighted in recognition of his services, he left a careful record of his travels and the chief events connected therewith. These records have been made alive again for us by Mr. Oxley, who adheres closely to them, yet has the knack of making us personally acquainted with the chief actors. He invents one character, the boy Denis, who has a variety of adventures—some droll, some dangerous—but Denis becomes as real as any of the rest, and serves also to bring us into close touch with the admirable Franklin. Both tone and purpose of the book may be commended unreservedly.

Thomas Y. Crowell & Company, New York

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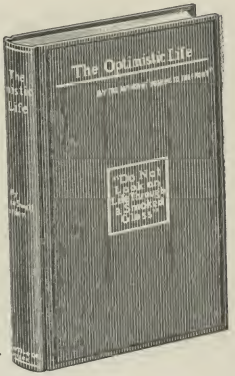
Thomas Y. Crowell & Company, New York

The Optimistic Life

Or, In the Cheering-Up Business. By ORISON SWETT MARDEN, author of "Pushing to the Front." With 16 illustrations. 264 pages, 12mo, cloth, $1.25, net. Postage, 15 cents additional.



A glance at the table of contents shows the practical ground covered by Dr. Marden's new book. It shows that "kindness is catching," and that one of the most powerful of forces is amiability. It also treats of other things in a business life—the need of proper vacation seasons; keeping a grip on things; leaving one's troubles at the office; the difference between work and drudgery; the cost of an explosive temper; keeping fit for work—in brief there are thirty-eight of these chapters, each going straight to the mark in a very few pages, and saying things that stick. Dr. Marden's books might almost be called the Scriptures of the toilers, and their value as incentives to success cannot easily be overestimated. Translated as far "east of Suez" as Japan they have been commended by presidents and crowned heads.

The present book is especially commendable in that it is devoted to preaching the higher success—the kind which uplifts one and gives him the right perspective in relation to his fellow-workers.

Thomas Y. Crowell & Company, New York

Orthodox Socialism

By James Edward Le Rossignol, author of "Monopolies." 150 pages, 12mo. Cloth, $1.00 net. Postage 10 cents additional.

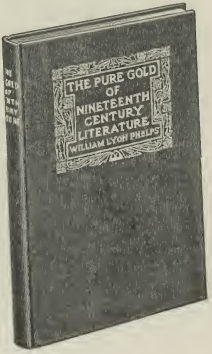
One of our ablest writers and lecturers upon economic subjects here gives a compact little book on a topic of close vitality and importance. In spite of the growing belief in "socialism" in its various ramifications, very few of its friends or enemies can give an accurate definition of what the term means; while literature on the subject ranges from vague panegyric to violent denunciation.

The present text-book, written from a scientific and dispassionate standpoint, will therefore prove of great practical value. The first chapter defines the creed of socialism and traces its historic rise. Then come discussions of the labor-cost theory of value; the iron law of wages; surplus value; the use of machinery and its effect upon skilled labor; panics, strikes, and industrial crises; the struggle of mass with class; and the social revolution which has been threatened. Merely to enumerate these sub-topics will show the practical nature of the work. As for the author's style, it is well known from previous excellent work. Calm, clear-cut, and straightforward, he supports his statements by needful facts and figures which at once show the authority of his opinions. The volume is a worthy addition to the "Crowell Library of Economics," and will be welcomed by students and all general readers who are observant of the times.

Thomas Y. Crowell & Company, New York

The Pure Gold of Nineteenth Century Literature

By William Lyon Phelps, professor of English in Yale University. 40 pages, 12mo, cloth, 75 cents, net. Limp leather, $1.50, net. Postage, 8 cents extra.



Professor Phelps, of Yale University, here presents a valuable little summary of the vital forces in nineteenth century literature—the authors who seem destined to live. He has confined his attention entirely to British production, thus avoiding any possible jealousies, and devotes only a page or two to each author whom he deems representative. At the outset he says:

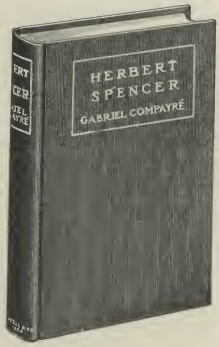
"There is only one period of English literature that can compare in creative activity with the nineteenth century, and that is the Elizabethan. But that age found its chief expression in the drama; while the age of Victoria bewilders the critic fully as much by the splendid variety of its literary production as by its extraordinary excellence. Poetry, fiction, and criticism—in these three great departments the last century reveals masters."

Among those enumerated we find Keats, Wordsworth, Browning, Byron, Shelley, and Tennyson. The important prose writers include Stevenson, Dickens, Thackeray, Austen, Eliot, and others. The volume is rich in suggestion.

Thomas Y. Crowell & Company, New York

Pioneers in Education

By Gabriel Compayré, author of "A History of Pedagogy," etc. *Six volumes:* Rousseau, Spencer, Pestalozzi, Herbart, Montaigne, Horace Mann. 12mo, cloth, each 90 cents, net. Postage, 10 cents each.



We of America pay a great deal of attention to our public schools, and indeed to every branch of education. Yet few of us know the beginnings of our system, or who were the great pioneers among educators who blazed the way for popular knowledge. This series, newly translated from the French, is a careful survey of the subject. Each volume is devoted to some force in a particular field, as follows: (1) J. J. Rousseau, and Education by Nature; (2) Herbert Spencer, and Scientific Education; (3) Pestalozzi, and Elementary Education; (4) Herbart, and Education by Instruction; (5) Montaigne, and Education of the Judgment; (6) Horace Mann, and the Public-School System of the United States.

Compayré himself needs no introduction to the educators of this country. One of the leaders of the school system of France, he is also the author of several notable books upon psychology and education which are as favorably known and freely used in English as in his native tongue. This series of small volumes each devoted to the career of some "pioneer" should meet with welcome.

Thomas Y. Crowell & Company, New York

The Religious Value of the Old Testament

By Ambrose White Vernon. 90 pages, 12mo. Cloth, gilt top, 90 cents net. Postage 10 cents additional.

While written from the standpoint of a professor in biblical literature, this book should interest a wide class of readers who wish to know what really is the modern conception of the Bible. They hear from time to time of additional light being shed by discoveries in Babylonia or Egypt, or of some higher critic's latest opinion; but their ideas of what all this means are either vague or filled with distrust.

To these and other readers we can cordially commend Professor Vernon's work. He comes directly to the point in his opening sentences where he says:

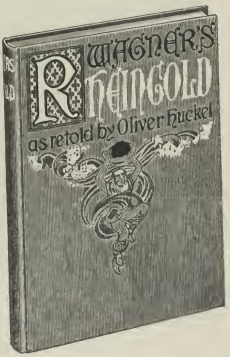
"It is obvious that the attitude of the educated man to the Bible has undergone nothing less than a revolution. Instead of the authoritative pronouncement of Deity through arbitrarily chosen instruments, the Bible is now regarded as a great body of literature, one part differing from another part in glory. And the parts have been seen to be of far greater value than the whole."

He then enters into a brief, straightforward explanation of this changed view, giving it in untechnical terms. He is in sympathy with the advanced thought, but still holds to the value and inspiration of the scriptural writings as the first text-book of revealed religion. The book should prove a source of enlightenment to many thoughtful inquirers.

Thomas Y. Crowell & Company, New York

Rheingold

The Wagner drama retold in English verse by Oliver Huckel, author of "Parsifal." Printed in black and red from special type designs by the Merrymount Press. With illustrations by noted German artists. 120 pages, 12mo, cloth, gilt top, 75 cents, net. Limp leather, $1.50, net. Postage, 8 cents additional.



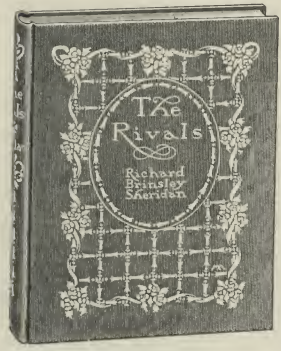
Mr. Huckel's series of Wagner dramas in English blank verse is assuming increasing importance, as year by year a new title is added to it. What we have long needed is a good literary version of these fine stories, devoid of the poverty and harshness of the opera libretto, and this ideal text is very nearly approached by the present author. It is not so much a translation as a paraphrase, preserving both the words of the characters and their actions, together with enough description to round out the plot.

But all those readers who had access to the preceding books do not need to be told this. The first one, "Parsifal," created nothing less than a furore, being likened by one prominent review to "Idylls of the King." "Lohengrin" was its natural successor; while "Tannhäuser" was nearly enough allied to them to round out a trilogy. With "Rheingold" we enter upon the four great "Ring" dramas, and our best wish is that the author may complete the cycle as auspiciously as it is begun.

Thomas Y. Crowell & Company, New York

The Rivals

By Richard Brinsley Sheridan. With introduction by Brander Matthews, and 18 illustrations in photogravure by M. Power O'Malley. 172 pages, 8vo, cloth, $2.50. Full leather, $3.50.



A de-luxe edition, such as this, of Sheridan's immortal play is at once a "thing of beauty" and a "joy forever." All those who have ever seen a revival of "The Rivals" on the stage have felt like exclaiming: "Why don't we write as good dramas nowadays?" And even when read in cold type its irresistible humor appeals to every reader—a test which few of our later plays could possibly stand. But it is true that "The Rivals" is as new, as modern, and as funny as when it was first dashed off, in 1775, by Sheridan's brilliant pen.

Another fact which the present publishers have grasped is that the characters lend themselves particularly well to illustration. In Mr. O'Malley they have found an artist who unites great ability with close study of his types. The result is a series of fine drawings, reproduced in full-page photogravures, which are in delightful harmony with the text. Other special features are type designs by Merrymount Press and an illuminative introduction by Brander Matthews. Altogether the edition occupies a place by itself—and deserves it.

Thomas Y. Crowell & Company, New York

Russian Fairy Book

Translated from the original Russian by NATHAN HASKELL DOLE. With illustrations in color by N. BILIBIN. 8vo, cloth, $2.00.

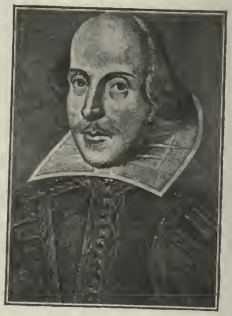
This beautiful book has many points of appeal. It is a careful rendering of folk-lore and stories which are immensely popular in Russia; it reproduces the fine pictures in color which appeared with the original text; and it shows the lighter, gayer side of a people whom we are too apt to look upon only as sombre and down-trodden.

But laying all this aside, the stories are bright and pleasing on their own account, being full of adventure, humor, mystery, and magic. Several smack of the allegorical, but this trait never interferes with a clear-cut, smooth-flowing narrative. There are seven stories in all: "Vasilisa the Beauty," "The Bright-Hawk's Feather," "Ivan and the Gray Wolf," "The Little Sister and Little Brother," "The White Duckling," "Marya Morevna," and "The Frog Queen." They are accompanied by sixteen full-page drawings and an elaborate cover design. The style is at all times simple yet mature, the translator being well known for his work in Tolstoi, as well as original writing. Both as a novelty and as an artistic piece of work the book has especial value for gift purposes.

Thomas Y. Crowell & Company, New York

Shakespeare
First Folio Edition

Edited by CHARLOTTE PORTER and HELEN A. CLARKE. To be complete in 40 "handy" volumes; size, 4¼ x 6¼ inches. Per volume, cloth, 75 cents. Limp leather, $1.00 each.



Scholars, critics, and teachers everywhere recognize this as the most valuable edition of Shakespeare yet presented at a popular price, as it reproduces the First Folio of 1623, giving Shakespeare in the original spelling and punctuation. The text is thus freed from the editorial changes of three centuries, which, however, are indicated by abundant notes. The type is modern. This is the only reprinting of the First Folio obtainable in handy form.

Four new plays are ready, or in press:

Romeo and Juliet.
Othello.
The Tempest.
The Winter's Tale.

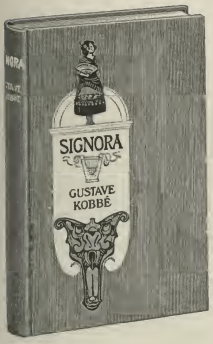
Twelve plays have already been issued:

Much Adoe About Nothing.
A Midsommer Night's Dreame.
Loves Labour's Lost.
Comedie of Errors.
Merchant of Venice.
Julius Caesar.
King Lear.
As You Like It.
Macbeth.
Hamlet.
Twelfe Night.
Henry the Fift.

Thomas Y. Crowell & Company, New York

Signora

A Child of the Opera. By GUSTAV KOBBÉ, author of "Famous American Songs." Illustrated. 208 pages, 12mo, $1.00.



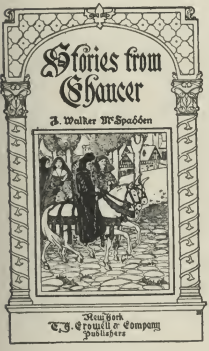
A happy idea is this, of giving the layman a peep behind the scenes at grand opera, through the medium of a pleasantly conceived little story. Signora, the heroine, is a tiny waif who is adopted by the entire company of singers at the Metropolitan Opera House and who for several years never ventures outside its walls. She plays with the Siegfried dragon, rides on the Lohengrin swan boat, manipulates the thunder machine, and watches the painting of new stage-settings. She is the pet and pride of the famous singers, several of whom are seen at close range under thinly disguised names. Finally she grows into young womanhood with a bright career, first as dancer and then as singer, opening just ahead. Meanwhile a pleasant romance has sprung up—but we must not tell too much of the story, which should be read for itself. A great deal is true to the life, such as anecdotes and personal descriptions, and the reader will end an enjoyable story with a far better idea of how the great operas are put on the stage than could be gathered even from a personal visit to that fascinating country of stage land.

The volume is well printed and pleasingly illustrated.

Thomas Y. Crowell & Company, New York

Stories from Chaucer

By J. Walker McSpadden, author of "Stories from Dickens." Children's Favorite Classics. Illustrated. 260 pages, 16mo, 60 cents.



Children should be especially grateful for such books as this, which makes them at once acquainted with the great authors of the world, and in a way they will never forget. No child would be likely to choose Chaucer for casual reading, even if armed with the best of glossaries; but presented in a simplified, story-telling way he reveals delightful adventures which no child would forego sharing. Then later, when the days of high school and college are reached, Chaucer is no mere name of musty literature, but an old-time friend.

Some of the best of the Canterbury Tales are here retold, closely in the spirit of the original, often, in fact, allowing the ancient verses to peep through. Of course we find that fine old tale of chivalry, "Palamon and Arcite," followed by "The Cock and the Fox," "The Wicked Summoner," "Patient Griselda," "Dorigen," "A Woman's Wish," "Constance," and others with their Prologues. The author also contributes a clear-cut introduction telling of Chaucer the man. The book is well illustrated from old cuts taken from early manuscripts, and from drawings by Victor Prout and others. It is a strong addition to the "Favorite Classics."

Thomas Y. Crowell & Company, New York

Songs of Motherhood

By Elizabeth J. Huckel. With 8 illustrations of famous Madonnas. 120 pages, 12mo, cloth, 75 cents, net. Limp leather, $1.50, net. Postage, 8 cents extra.

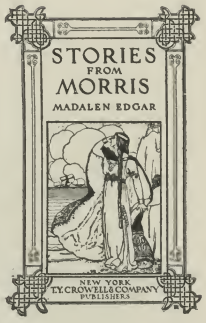
The heart of every woman, especially of the mothers, will beat a responsive note to this little collection of poems. They deal, as the title suggests, with the theme of motherlove, and form in this respect a unique collection. Fifty poets are represented, both English and American, in gems of song. We find Tennyson, E. B. Browning, Longfellow, Timrod, and Aldrich among the older school; while of the later are Eastman, Realf, Sangster, Spofford, Gilman, Gilder, Le Gallienne, and other well-known writers, worthily represented in a worthy cause. The compiler states that the book grew out of a real need in her own life, and it is sent out in the hope that it may prove a benediction to others. Certainly we could not think of a more tender, sympathetic, or helpful little volume to place in the hand of her who "rocks the cradle and rules the world."

The book is illustrated in a happy way, from famous paintings of the Madonna by Raphael, Botticelli, Grosse, Murillo, Sichel, and Ferruzzi. In every respect, whether of text or type, it is worth while—a pleasing little anthology to be read and reread and treasured.

Thomas Y. Crowell & Company, New York

Stories from Morris

By Madalen G. Edgar. Children's Favorite Classics. Illustrated. 350 pages, 16mo, 60 cents.



Another happy idea for a juvenile book is this collection of tales retold from poems by William Morris. This great story-teller in verse had a deep admiration for Chaucer, and patterned his work frankly, though not too closely, after the Canterbury Tales. He has called his series "The Earthly Paradise," and instead of telling of a band of pilgrims, like Chaucer, he puts his stories into the mouths of a company of sea-rovers from Norway and of certain Greeks who entertain them. The Norsemen, driven by a plague from their native land, are in search of an earthly paradise where disease and death shall be unknown. After many adventures they at last reach an island in the Atlantic which charms them into lingering, though it is not the magic spot they seek. Here they are hospitably received by a colony of Greeks, and the group for mutual entertainment tell a series of tales, which naturally are of the widest range of latitude.

As retold in this attractive volume, every story is just of the sort to appeal to children. There is fairy story, myth, adventure, folk lore, magic—in a word, every kind which readily lends itself to a well-rounded, well-illustrated story-book. The drawings will be found more than usually good.

Thomas Y. Crowell & Company, New York

Stories of Early England

By E. M. Wilmot-Buxton. Children's Favorite Classics. Illustrated. 355 pages, 16mo, 60 cents.

This story-book for children gives a collection of fine old tales from the early Celtic and Anglo-Saxon, which scholars have long known about, but which from their scattered sources and difficult dialect have not reached the general reader, much less the childish mind. Yet, in simple modern English the stories are especially fascinating to young folks, as the present author proves. The book is a valuable addition to books of "real" history, as nothing shows us the actual life of those old days better than such stories, often contemporary with the days of which they tell. And since the tales are arranged in fairly close chronological order, they will serve as a kind of continuous view of English and Celtic social life and manners up to the fifteenth century. These people were, after all, the stock from which we have descended, and it is worth while to become acquainted with one's ancestors, especially when the acquaintance is made so easy and so pleasant as here.

Among other things we find the "Story of Beowulf," the "Story of Caedmon," the "Seven Champions," the "Lady of the Fountain," "Olger, the Dane," "Havelok," "Sir Eglamour," "King Fortager," "Sir Gawayne," and other tales of heroes and heroic deeds which have formed the basis of later books. The volume contains good illustrations.

Thomas Y. Crowell & Company, New York

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These handsome and convenient sets are printed from large type on opaque Bible paper, making books 4½ x 7, and about half an inch thick, a size easily slipped into the pocket. Some of the largest books are thus got into remarkably small and convenient compass. Sold separately or in sets, $1.25 per volume.

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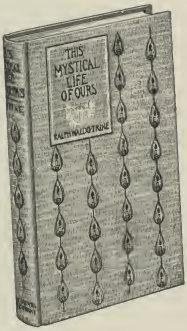
Thomas Y. Crowell & Company, New York

This Mystical Life of Ours

By Ralph Waldo Trine, author of "In Tune with the Infinite." 196 pages, 12mo, cloth, $1.00, net. Postage, 10 cents extra.



New books from Mr. Trine's pen are always welcome, for his messages are of the sort which the twentieth century needs. In answer to a general demand, he has devoted the present volume to collations from all his writings, arranging them by topics for every week in the year. This does not mean a series of brief paragraphs giving merely a glimpse of their subjects; but each is carefully considered and extends through several pages.

And how admirably Mr. Trine's former works lend themselves to just such treatment! "In Tune with the Infinite" is a veritable treasure house of succinct thought, as is proved by the constant reference to it on the part of other writers. Hardly less vital is his "What All the World's a-Seeking" and other shorter volumes. To have all the best thought of these books garnered by the author himself, and arranged in easily accessible fashion is surely a happy idea and one to which his thousands of readers will respond. It is hard to resist quoting some of the striking sentences which greet one upon every page; but we must content ourselves with referring the entire volume to the attention of every thoughtful person.

Thomas Y. Crowell & Company, New York

Thoreau's Works

In Five Volumes. Bijou Handy Volume Sets, Cloth, with gilt top and back, boxed, per set. $2.50. Sold only in sets.

It seems a peculiarly appropriate thing to present the writings of Thoreau in "handy" form; for they were never meant to repose in dust-covered library volumes. Instead they belong in the pocket of the naturalist and of those who like a solitary ramble by the waterside or in the woodland. To all such Thoreau does not appeal merely as an author speaking out of the printed pages of a book, but instead he is a personal friend who advises as to nature's moods, or a quiet intimate philosopher who sees meaning in the smallest things around him.

This printing includes five of his best-known books, bound in uniform style, and protected by a box. The type pages are clear and even, the paper good, and the style harmonious throughout. The titles are: "Cape Cod"; "Excursions"; "The Maine Woods"; "Walden," and "A Week on the Concord."

Thomas Y. Crowell & Company, New York

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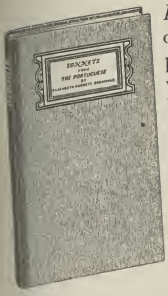

Forty Volumes. A choice series of expensive gift books, finely printed on old Stratford paper, with illuminated titles, and bound in boards, with paper labels, and slip case. The list comprises such shorter classics in poetry and prose as "The Ancient Mariner," "The Raven," "The Blessed Damozel," "Pippa Passes," "The Rubaiyat," "Lamia," "Sonnets from the Portuguese," "Rip Van Winkle," "Poor Richard," "Marjorie Fleming," "Rab," "Compensation," "The Traveller," "Sir Roger de Coverley," and the like.

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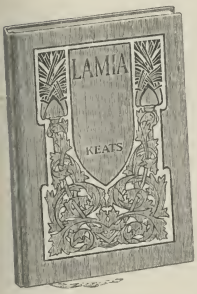

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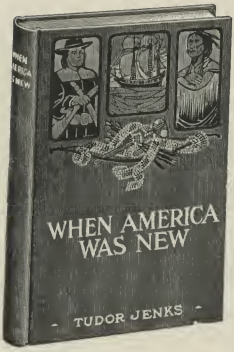

This useful book goes outside the beaten path of history, and presents a picture of the first colonists of our country at home and amid the round of their daily employments. In other words, the discoveries, the wars, the political upheavals, and all the outer life of a colony and nation are passed over as things already well known, while the people themselves—what they ate and drank, and how they lived—are brought prominently into view.

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Thomas Y. Crowell & Company, New York

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The demand for Trine's "Life" books has been a steadily increasing one from the beginning—for they have foreseen and met a great spiritual need. More than 150,000 copies of the books have been sold, and they are also being distributed widely in England and Australia, while translations have been, and are being, made into French, German, Spanish, and Japanese. Says one reader: "I know of nothing in the entire range of literature more calculated to inspire the young." The titles are as follows:

WHAT ALL THE WORLD'S A-SEEKING. Fiftieth thousand. 12mo. Cloth, gilt top, $1.25. "It is most fascinatingly written, and deserves the remarkable success it has achieved."—*The Review of Reviews.*

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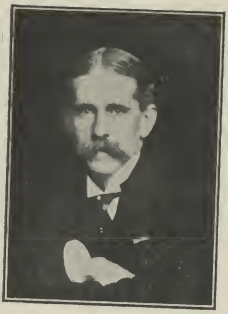
Thomas Y. Crowell & Company, New York

Henry Van Dyke's Books

JOY AND POWER. Special type designs by the Merrymount Press. 12mo. Cloth, gilt top, 75 cents, net. Postage, 8 cts. additional.



Dr. Van Dyke is recognized as one of the foremost writers, scholars, and theologians of the day. Everything he writes is eagerly read, while his lectures and sermons are always in demand. The present volume contains three addresses of unusual virility: "Joy and Power," "The Battle of Life," and "The Good Old Way." The author calls them "three messages with one meaning." The book is beautifully printed and has made many friends since first issued a few months ago. Other books by the same author are:

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That the standard authors are "spread[ing]" is true, but the process has not been co[nfined] recent years. There has always been a large quota of readers who prefer the old favorites to the novels of the day, and who, however they may read the latter, reserve their shelves for the standards.

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American Charities

By Amos G. Warner, Ph.D. New edition revised and enlarged by Mary Roberts Coolidge. 12mo, cloth, $2.00 net. Postage, 20 cents.

Several years ago, Dr. Warner brought out the first edition of his "American Charities, a Study of Philanthropy and Economics." Personally he had held a reputation second to none for practical work in this field, and his book at once struck a keynote for scientific methods of investigation and relief. It was recognized at once, as the pioneer work and the final authority. Tracing pauperism, as he did, to its ultimate roots, he showed by careful statistics not only how it might best be relieved, but how in certain forms it could be cured. The *Boston Advertiser*, said: "As a manual on a subject of the most vital importance the book is a model, and its value is hardly to be over-estimated."

The book has meanwhile run through several editions and still continues in active demand. But the growth of new conditions has naturally caused its statistics to become out of date. Anticipating this fact, the publishers have prepared an entirely new edition, revised, enlarged and reset throughout —making it in effect a new work. This revision has been in charge of a pupil and co-laborer of Dr. Warner's, who has preserved his optimistic spirit and conservatism, while at the same time strengthening the text at every point with the most recent researches and tabulations.

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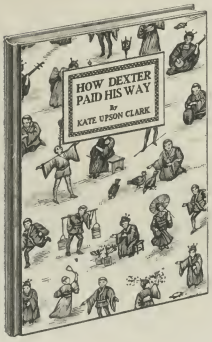
This is a charming little line of books for children, containing favorite stories old and new. The books are carefully printed from large type and



contain one or more illustrations from the best artists. They average about 64 pages. Daintily bound in a novelty style with illuminated figures and paper label. 12 volumes, each 40 cents.

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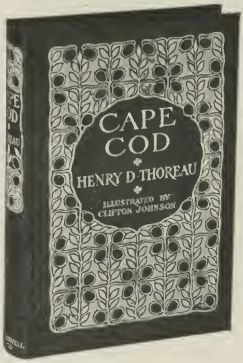
Light Princess.	*McDonald*
Little Cave Dwellers.	*Pratt*
Little Dick's Son.	*Wells*
Little Earl, The.	*Ouida*
Little Sky-High.	*Butterworth*
Marcia and the Major.	*Harbour*
Nürnberg Stove.	*Ouida*

Thomas Y. Crowell & Company, New York

Cape Cod

By Henry D. Thoreau. With introduction and illustrations by Clifton Johnson, author of "The Farmer's Boy." 330 pages, 8vo, cloth, gilt top, $2.00 net. Postage, 20 cents.



A clever idea, this of following in the path of Thoreau with a modern camera. In that great naturalist's own day, he was dependent largely upon his pen for written description of what his eyes beheld; and perhaps this fact increased his power of visualization. But to-day the keenest observers do not disdain the use of the faithful lens, and the same method applied to this book of Thoreau's is productive of pleasing results.

In October, 1849, he took a leisurely tramping tour through the length of Cape Cod, noting every salient detail and lingering fondly over the characteristics of his chance acquaintances. In order to see the country and people under similar conditions, Clifton Johnson has followed in his path and at the same season. Says Mr. Johnson: "The landscape in the main presents the same appearance it did in Thoreau's time. As to the people, if you see them in an unconventional way, tramping as Thoreau did, their individuality retains much of the interest that he discovered." This contention the illustrator goes far toward proving in a fine series of unique illustrations, which double the charm of a native classic.

Thomas Y. Crowell & Company, New York

The Character of Jesus

By Charles Edward Jefferson, author of "Things Fundamental." 360 pages, 12mo, cloth, gilt top, $1.50 net. Postage, 15 cents.

Dr. Jefferson, of the Broadway Tabernacle, is well known for clear thinking and clean-cut analysis. His sentences carry force of conviction because based upon careful study and weighing of essentials. In this book he has found a congenial topic, and one upon which he confesses to thirty years preparation. It does not deal with dogma or doctrine, but instead is a praiseworthy attempt to reconstruct for us a mental portrait of the Christ. He discusses the man himself, as he must have been seen by his friends and enemies. There are twenty-three chapters, each devoted to some leading quality of Jesus' character, such as "His Strength," "His Sincerity," "His Poise," "His Chivalry," "His Firmness," "His Candor," and "His Enthusiasm." These are discussed calmly and reasonably, with the result that the reader concludes with a definite impression of a very real personage. Dr. Jefferson sounds the keynote in his introduction:

"This man Jesus was an historic character. He lived his life upon this earth. In his passage from the cradle to the grave he manifested certain traits and dispositions which it is our purpose to study. Not only is this the scientific method, it is also the New Testament method. It was just in this manner that the disciples came to know Jesus."

Thomas Y. Crowell & Company, New York

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Three New Volumes. 12mo, cloth, each 50 cents net. Postage, 5 cents additional.

"A type of gift-book which seems to grow more popular every season is that of the brief essay or sermon, usually by some well-known writer, presented in a booklet at once inexpensive in price and elegant, often luxurious in appearance. Among the publications of this sort, those of Messrs. Crowell & Co. hold first place for both number and quality."

This appreciated praise from *The Dial* seems especially applicable to the handsome "Chiswick Series," now totalling 42 volumes. Three new titles added this year are as follows:

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GLIMPSES OF THE HEAVENLY LIFE. By J. R. Miller. The annual holiday book by this well-known writer. Profusely illustrated.

The Christian Faith and the Old Testament

By JOHN M. THOMAS, President of Middlebury College. 140 pages, 12mo. Cloth, gilt top, $1.00 net. Postage 10 cents.

There is a good deal of honest doubt and serious inquiry among conscientious people today in regard to the Old Testament. Many are disturbed over the results put forth by the higher critics, and some have been led to believe that the discoveries of archaeologists and the conclusions of scholars have destroyed the religious value of this portion of the Bible. A clear statement is needed as to what Christianity has gained from its acceptance of the Old Testament, and a frank confession as to what is no longer of vital concern. This vexed question Dr. Thomas answers in untechnical terms and in interesting style. While in sympathy with evangelical truth, he recognizes frankly the difficulties of the subject and discusses it from an advanced standpoint. He shows why many persons find it hard to understand the Old Testament, and how modern scholarship has made it a new book, of living interest and power.

The book will repay the reading. A brave statement of the case from "one of our profoundest and clearest scholars in Biblical criticism" (to quote the *Independent*) is worth a score of apologists and pulpit defenders who pound upon the covers of their Bible and affirm that it is "the Word of God"—without stating why.

Thomas Y. Crowell & Company, New York

Counsels By the Way

By Henry Van Dyke. Special type designs by the Merrymount Press. 160 pages, 12mo, cloth, gilt top, $1.00 net. Postage, 10 cents.

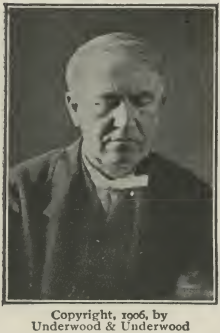
The gentle art of essay-writing has many advocates, but few masters. At the present time the fingers of one hand would suffice to enumerate living American authors who occupy positions of undoubted success in this field; and among the foremost we must reckon Dr. Van Dyke. His well-chosen words and smooth-flowing phrases are but the vehicles of thought at once vigorous and optimistic. His is no *laissez-faire* philosophy, but the strong counsel of a man among men. "There are really only four great practical ends," he says in "Ships and Havens," "for which men and women can work in this world—Pleasure, Wealth, Fame, and Usefulness. We owe it to ourselves to consider them carefully, and to make up our minds which of them is to be our chief object in life."

But the temptation to quote will be thrust aside, and instead the reader is referred to a volume full of good things. The publishers state that the various papers have previously been issued in booklet form, but are now preserved in permanent library style, in answer to general request. The idea is well considered, and the present volume with its pleasing type-page is worthy of its material. Five essays are included: "Ships and Havens," "The Poetry of the Psalms," "Joy and Power," "The Battle of Life," and "The Good Old Way."

Thomas Y. Crowell & Company, New York

Thomas Alva Edison

Sixty Years of an Inventor's Life. By Francis Arthur Jones. Profusely illustrated. 370 pages, 12mo, cloth, $2.00 net. Postage, 20 cents additional.



Copyright, 1906, by Underwood & Underwood

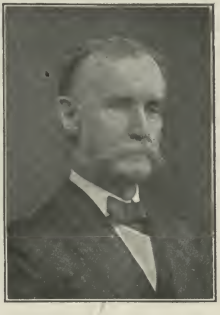
This work will probably take rank as the most important biography of the present year. Indeed, few books of the last decade have dealt with personages more historic than the inventor of so many latter-day marvels. The name of Edison is known the world around, and he is regarded abroad as one of the greatest men America has thus far produced.

His life story as here given reads like the romance which it has been: at fourteen, a shock-headed "news-butcher," newspaper editor and chemical experimenter — all on train-board; at eighteen, "tramp" telegraph operator, with a wonderful speed record; at twenty-two, full-fledged inventor, selling his stock-ticker for the fabulous sum (to him) of forty thousand dollars. After this start, the quadruplex telegraph, the dynamo, the incandescent light, the phonograph, the kinetoscope, and many things equally wonderful have followed, until the public has finally ceased to be astonished at anything this man does, and calmly labels him "Wizard." Yet the man himself—long unknown—is intensely human, with failings like the rest of us, and humor like the best of us. All this the biographer shows. He has made the most of a wonderfully attractive subject, giving a book replete with anecdotes, descriptions of inventions, and illustrations.

Thomas Y. Crowell & Company, New York

Evening Thoughts

For every day in the year. By J. R. Miller, author of "Morning Thoughts." 365 pages, 16mo, plain edges, 65 cents, net, gilt top, 85 cents, net. Postage, 8 cents, additional.



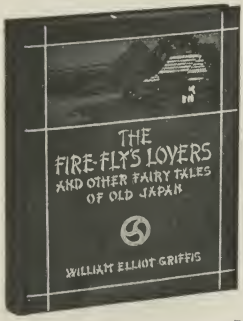
This is a companion volume to the same author's "Morning Thoughts" issued with such success last year. The idea is to present little one-page talks based upon selected verses of Scripture, which may be followed day by day as a brief evening devotion. A good thought is a pleasant comrade, no less in the calm of twilight than in the more strenuous hours of rising. The author himself needs no introduction to his thousands of readers in England and America, who buy his books year by year. To them he gives his reasons for this book: "A little quiet time before retiring makes a fitting close for the day. It gives us an opportunity to think over what we have done during the busy hours: to recall our mistakes, that if possible they may be corrected; to get the peace of Christ into our hearts, if perchance we have lost it in the day's distractions; to gather the lessons we should get from the day's experiences, and to commit ourselves into the hands of God. For such a meditation the best help is a word of God that will guide our thoughts and lead us into close communion with Christ.

"These Evening Thoughts have been prepared in the hope that they may prove helpful to those who are in the habit of enjoying such a silent time at the close of the day."

Thomas Y. Crowell & Company, New York

The Fire-Fly's Lovers

And other fairy tales of Old Japan. By William Elliot Griffis. With illustrations in color. 160 pages, square 12mo, $1.00.



Children will be delighted with this book, both in picture and text. It is filled with oriental mystery and magic, the pictures in their glowing native colors keeping close pace with the charm of the text. Here we see the lighter side of the Land of the Rising Sun and go with the people in their play moments to visit the fairies; for fairies dwell in Japan no less than in our western countries. The Fire-Fly princess holds her nightly court in the heart of a lotus-lily; tea-kettles turn into dancing badgers which make fortunes for their owners; monkeys, frogs, cuttle-fishes and whales take turn about in strange adventures; Lord Long Legs and his procession of insect nobility far surpass the pomp of the Lord Mayor of London; and many curious things are explained as, for instance, why the jelly-fish lost his shell. Besides all this, there are giants, heroes, dragons and dwarfs, the latter being a peculiarly terrible sort of native imps called *onis*, so there is really nothing lacking to a fairy-book of the most fascinating kind.

While these simply written stories are for little folks especially, there are also both amusement and instruction for older heads, between the lines, for here they can see the Japanese mind in a new light —revelling in the world of fancy.

Thomas Y. Crowell & Company, New York

The Free Life

By Woodrow Wilson, President of Princeton University. Special type designs by the Merrymount Press. 12mo, cloth, gilt top, 75 cents net. Postage, 8 cents.

President Wilson, in this forceful little volume based upon a baccalaureate address delivered before his own university, makes a plea for individuality—the living of one's life unfettered by conventionality and tradition.

"It may seem strange and futile counsel," he says, "to give to a company of young men who are about to go out into the world to ask a living of it,—a chance to serve it, to partake of its life and of its rewards,—to tell them that they must not conform to what they find, must not accept the rules of the life they enter as novices, by permission and not by right, which they enter as those who learn and not as those who would teach. Their advice will neither be asked nor accepted, and they will be laughed at for their pains if they offer it. But the counsel is no counsel of presumption. It is a mere counsel of integrity. The 'world' is no fixed thing or order of life that stands unchanged from generation to generation, or even from day to day. Its habit and practice change with every generation that rules it, and your generation is to come, one of these days, upon its years of rule."

This quotation reveals the fibre of the book, no less than the warp and woof which we hope the new generation possesses in requisite degree, against its years of rule.

Thomas Y. Crowell & Company, New York

The Galleon Treasure

By Percy K. Fitzhugh. Crowell's Young People Series. Illustrated. 275 pages, 12mo, cloth, 75 cents.

"The Galleon Treasure" is just the sort of book to make a boy sit on the edge of his chair and turn the pages breathlessly, to see what will happen next. Like that classic, "Treasure Island," it is a story of booty-laden ships and bloodthirsty pirates, as well as of a certain half grown lad who plays a gallant part in capturing the miscreants. But the story is something more than pirate-hunting. It includes a fine picture of the town of Salem in Colonial, witch-hunting days, showing this dark chapter of New England history in unvarnished colors. Among leading figures we find the over-zealous Cotton Mather and the doughty King's governor, Sir William Phipps; while Mercy, the young heroine, will attract the girls, no less than the adventures of her brother will interest the boys.

Altogether it is a clean, wholesome, invigorating story with nothing overdrawn—not even the pirates. Rarely do we find a narrative of both sea and land which unites and holds the interests more successfully than this. It is written in the style of the day it describes, which heightens the charm of the book and strengthens the illusion that we are living again in strenuous Colonial days. The illustrations by Frank T. Merrill are spirited and well drawn and add much to the interest of the book.

Thomas Y. Crowell & Company, New York

Good Literature Series

Ooze leather binding. 12mo, each $1.75.

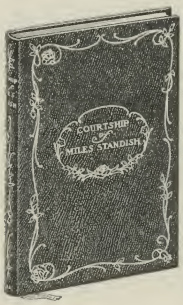
A rich soft leather binding with overlapping edges. The book makes an especially choice gift for any occasion.

Adam Bede.	*Eliot*
Cloister and the Hearth.	*Reade*
Henry Esmond.	*Thackeray*
Hypatia.	*Kingsley*
Ivanhoe.	*Scott*
Jane Eyre.	*Bronte*
John Halifax.	*Mulock*
Kenilworth.	*Scott*
Last Days of Pompeii.	*Bulwer*
Last of the Mohicans.	*Cooper*
Little Minister.	*Barrie*
Lorna Doone.	*Blackmore*
Mill on the Floss.	*Eliot*
Old Curiosity Shop.	*Dickens*
Quo Vadis.	*Sienkiewicz*
Romola.	*Eliot*
Scottish Chiefs.	*Porter*
Sketch Book.	*Irving*
Tale of Two Cities.	*Dickens*
Thelma.	*Corelli*
Three Musketeers.	*Dumas*
Tom Brown's School Days.	*Hughes*
Treasure Island.	*Stevenson*
Uncle Tom's Cabin.	*Stowe*
Vanity Fair.	*Thackeray*

Thomas Y. Crowell & Company, New York

Handy Volume Classics

PRESENTATION EDITION. 20 volumes. Cloth, 60 cents per volume; limp leather, $1.00 per volume.



All those desiring a handsome little book for gift purposes will be pleased with this new line. It is carefully chosen from the most popular titles in the Handy Volume Classics, and has been prepared in a style to suit the most exacting taste. The books are clearly printed on good paper, and contain frontispiece, silk marker, and special end leaves. The list comprises twenty titles as follows:

Autocrat.	*Holmes*
Bacon's Essays.	
Conduct of Life.	*Emerson*
Courtship of Miles Standish.	
Cranford,	*Gaskell*
Crown of Wild Olive.	*Ruskin*
Dream Life.	*Mitchell*
Evangeline.	*Longfellow*
Hiawatha.	*Longfellow*
Heroes and Hero Worship.	*Carlyle*
Idylls of the King.	*Tennyson*
Lady of the Lake.	*Scott*
Lalla Rookh.	*Moore*
Lucile.	*Meredith*
Professor at the Breakfast Table.	*Holmes*
Queen of the Air.	*Ruskin*
Reveries of a Bachelor.	*Mitchell*
Sesame and Lilies.	*Ruskin*
Tales of a Wayside Inn.	*Longfellow*
Walden.	*Thoreau*

Thomas Y. Crowell & Company, New York

He Can Who Thinks He Can

By Orison Swett Marden, author of "Every Man a King," etc. 250 pages, 12mo, $1.00 net. Postage, 10 cents.

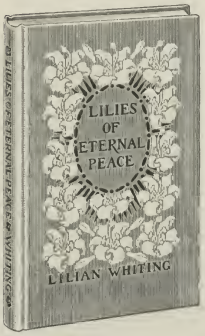
The title of this book is a faithful index to its contents. It is made up of a series of straight-from-the-shoulder-talks — the kind for which Dr. Marden is famous practically around the world—all bearing upon the general subject of success in life. The preachment, however, strikes a higher note than mere worldly success. The relative values of character and influence are also emphasized. Above all, the author urges the point that each man is master of his own destiny. The world will always accept a man at his own valuation. The great leaders have been men who had supreme self-confidence. A hint of new thought is found in this teaching of the importance of the ego, and yet like all truths its demonstration is as old as history itself.

That which makes largely for the sustained interest of Dr. Marden's books, and this latest one in no less degree, is his ripe familiarity with men and affairs. One anecdote follows another, now dealing with an event of a thousand years ago, and again a happening of yesterday, but each one timely in its application. Once begun, it is hard to lay any chapter down unread. But this is only one secret of Dr. Marden's great hold upon the young men of to-day.

Thomas Y. Crowell & Company, New York

Lilies of Eternal Peace

By Lilian Whiting, author of "The World Beautiful." Special type designs. 12mo. Cloth, 75 cents net; limp leather, $1.50 net. Postage 8 cents.



A human document redolent with the true spirit of Easter, and inspired by a serene faith, is this study of immortality. Miss Whiting is at her best when writing upon such topics. She does not rehearse time-worn arguments or quote oft-repeated scripture in support of a future life. But she shows how reasonable is such a belief, and upon what solid ground men of all times and civilizations have rested their convictions.

The whole message of this book is one of peace and reassurance. It is sounded in the opening sentence: "That interlude when the one who is nearest and most beloved has gone on into the 'life more abundant' is—when seen aright—a beautiful period, full of divine uplifting, and it may even be pervaded by joy and by that peace which passeth understanding."

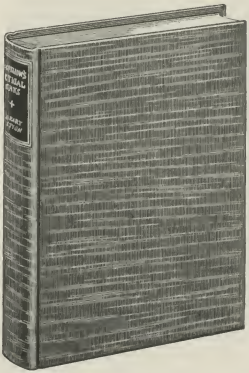
The wonderful strides of science in the last thirty years; the electrical theory of the universe; and marvels like telepathy, the X-ray, and wireless telegraphy, but emphasize our approach toward an unseen realm whose boundaries though vast are being explored with increasing knowledge. Death, therefore, the author concludes, is but an evolutionary state; not a calamity, but an opportunity for further growth and development.

"The period comes as an interlude that may be resplendent in the inner beauty."

Thomas Y. Crowell & Company, New York

New Library Poets

Buckram binding with leather label, gilt top, boxed. Photogravure frontispiece. 27 volumes, 8vo, each, $1.25.



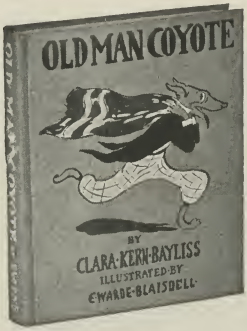
For readers desiring a list of the standard poets, bound in a durable, handsome style for daily use, the present series will commend itself at sight. The books are uniform size and style, so that they can be added to, from time to time, on the growing library shelf. The covers are strong and will hold the leaves indefinitely without sagging. The list comprises:

Matthew Arnold.
Mrs. Browning.
Robert Browning.
Bryant.
Burns.
Byron.
Cambridge Book of Poetry.
Chaucer.
Dante.
Favorite Poems.
Ingelow.
Keats.
Latin Poets.
Longfellow.
Lowell.
Milton.
Moore.
Pope.
Procter.
Red Letter Poems.
Ring and the Book. *Browning*
Scott.
Shelley.
Spenser.
Tennyson.
Whittier.
Wordsworth.

Thomas Y. Crowell & Company, New York

Old Man Coyote

By Clara Kern Bayliss. Illustrated by E. Warde Blaisdell. 150 pages, 8vo, $1.00.



A great deal of the charm and mystery of Indian life is compressed within the pages of this attractive story-book. At first glance, it is merely a group of a dozen funny animal stories, illustrated in colors from the droll brush of Blaisdell. But the book has a deeper claim to consideration. These legends are a part of genuine Indian tradition transcribed directly by a writer who has made close and sympathetic study of the fountain sources. "Old Man Coyote"—the hero of them all—reminds us somewhat in his pranks of Brer Rabbit of the South, but his deeds far antedate the latter's. In Indian mythology he was originally a wonderful character, half god, half animal, who was perpetually confusing his identities and thus becoming involved in many foolish scrapes. At other times he rendered mankind some real service; but it must be confessed that in toto he was anything except a heroic figure. Finally he was punished by being reduced to the level of other animals, and sent to wander forever over the Western plains.

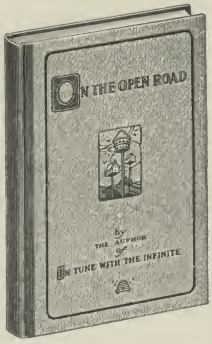
These stories are laughable and wholesome, and cannot fail to please the children. At the same time they will attract older readers for the reasons above indicated.

A special feature is the illustrations by Blaisdell, who is best known by his cartoons in the "Century."

Thomas Y. Crowell & Company, New York

On the Open Road

A Creed of Wholesome Living. By Ralph Waldo Trine, author of "In Tune with the Infinite." Decorative type, 12mo, net, 50 cents. Postage, 5 cents.



All readers of Mr. Trine's series of "Life Books"—and he numbers them by the tens of thousands—will be glad to hear of this new work of his pen. It is neither large nor ambitious, but is designed to fill the need of a convenient pocket mentor, a little daily "creed of wholesome living." The unpretentious volume is really devoted to a series of layman's sermons, each focussing upon some every-day thought. For example his first text reads: "To live our highest in all things that pertain to us; and to lend a hand as best we can to all others for this same end."

We cannot give a better idea of this practical little book than to quote a paragraph from the two-page "sermon" which follows:

"We shall come to our own sometime, and our own is the highest and best that we know; we shall come by being led in that we voluntarily follow our highest ideals and aspirations, our dreams, if you please, or we shall come by being pushed through suffering and loss and even anguish of soul, until we find all too concretely that the better pays, and more, that it *will have* obedience."

The book is handsomely printed in decorative type, and bound in unique style.

Thomas Y. Crowell & Company, New York

Paths to the Heights

By Sheldon Leavitt, M.D., author of "As Ye Will." 270 pages, 12mo. Cloth, $1.00 net. Postage, 10 cents.

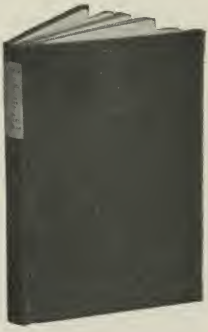
For many years Dr. Leavitt was a practicing physician of the "regular" schools, but finally abandoned this practice to go into the more alluring field of mental healing, or "Psycho-Therapy" as he prefers to call it. His success here has been so remarkable that, while he does not absolutely condemn the use of drugs, he finds little place for them except as mental aids. This volume is a tabulation of his experiences and also a bold exposition of his beliefs. The conservative reader will find it bristling with "live wires." It will inevitably challenge attention and perhaps provoke controversy. Every page presents some phase of "new thought" or "new theology," many of which would have been deemed wildly heterodox a generation ago, though they are now being demonstrated in daily life, one after another. Even the churches of Boston, Brooklyn and elsewhere are becoming aroused to the necessity of treating bodily and spiritual health as one and the same—a "path" here clearly blazed by Dr. Leavitt from many months personal experience.

It will at once be seen, therefore, that this book is more than "timely"; it is a *vade mecum* to all who desire to keep abreast of the best thought of both theology and hygiene. While as a practical guide to health of body and mind, its pages will be found rich in suggestion, advice as to daily exercise, and the like.

Thomas Y. Crowell & Company, New York

The Pearl

Done in Modern Verse by Sophie Jewett, associate professor in Wellesley. 120 pages, 12mo, with frontispiece, $1.00 net. Postage, 10 cents. Students' edition, 40 cents net.



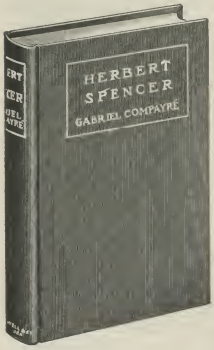
This quaint old middle English poem has long excited the interest of students of early poetry. Little is known of it except that it is by the unknown author of the legend of "Sir Gawayne and the Green Knight," a poet "second only to Chaucer in Chaucer's century." The lover of things medieval will find in these verses a series of pleasing pictures of hillside and plain, of great forests and rushing water, of crystal cliffs and flame-winged birds, of the Holy City and its environs, and finally of the Pearl herself, a white-robed maiden amid the shining company. The poem is largely allegorical, and set as it has been in a difficult scheme of rhyming and metre has heretofore baffled translators, who have contented themselves with prose versions.

Professor Jewett, however, has at last succeeded in giving not only a close rendering of the original but also a version which preserves the original rhyme and metre in an admirable way. The result is a modern English poem of one hundred stanzas, each of twelve lines, following a more intricate scheme than that of the "Faerie Queen" with remarkable precision and smoothness. The book will doubtless be especially welcome to college classes and students of our medieval literature.

Thomas Y. Crowell & Company, New York

Pioneers in Education

By Gabriel Compayré, author of "A History of Pedagogy," etc. *Six volumes:* Rousseau, Spencer, Pestalozzi, Herbert, Montaigne, Horace Mann. 12mo, cloth, each 90 cents, net. Postage, 10 cents each.



We of America pay a great deal of attention to our public schools, and indeed to every branch of education. Yet few of us know the beginnings of our system, or who were the great pioneers among educators who blazed the way for popular knowledge. This series, newly translated from the French, is a careful survey of the subject. Each volume is devoted to some force in a particular field, as follows: (1) J. J. Rousseau, and Education by Nature; (2) Herbert Spencer, and Scientific Education; (3) Pestalozzi, and Elementary Education; (4) Herbart, and Education by Instruction; (5) Montaigne, and Education of the Judgment; (6) Horace Mann, and the Public-School System of the United States.

Compayré himself needs no introduction to the educators of this country. One of the leaders of the school system of France, he is also the author of several notable books upon psychology and education which are as favorably known and freely used in English as in his native tongue. This series of small volumes each devoted to the career of some "pioneer" should meet with welcome.

Thomas Y. Crowell & Company, New York

Pélléas and Mélisande

Translated by Erving Winslow. With introduction by Montrose J. Moses. Special illustrated edition. 8vo, cloth, gilt top, $1.50 net. Postage, 15 cents.

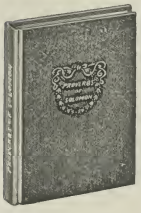
Maeterlinck's mystic drama of "Pélléas and Mélisande" has been brought freshly to the attention of American readers by the Debussy opera dealing with the same theme. The present issuance of an English text is therefore noteworthy, and, barring the feature of timeliness, would be sure of a welcome in any season—for the volume itself is a model of handsome bookmaking.

The text is a very careful following of the original French, preserving the flavor and precision of Maeterlinck's staccato sentences; the introduction by Mr. Moses throws light upon the essential facts and qualities surrounding both drama and opera; the type-page is contained within a dignified decorative border; while the numerous pictures, which perhaps constitute the book's chief charm, were taken direct from stage scenes of the opera. Miss Mary Garden, the American actress-singer who created the role of Mélisande in both France and America, was highly delighted with the illustrations secured for this book, and in fact lent substantial aid by posing in costume for several additional portraits. The result is a distinctive edition of a famous play and opera, prepared in a manner which must attract every lover of beautiful books.

Thomas Y. Crowell & Company, New York

Sesame Booklets

An entirely new line of dainty little volumes, only three by four and one-half inches, yet printed on good paper with large clear type. Books have photogravure frontispieces and rubricated titles, and are bound with white cloth back, gray and gold sides, gilt top, at 40 cents each, or in soft ooze leather, gilt top, boxed, at 75 cents each. The full list comprises:



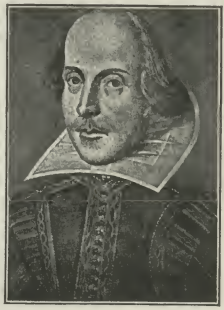
In Memoriam. *Tennyson*
Proverbs of Solomon.
The Book of Judith. *From the Apocrypha*
The Ancient Mariner. *Coleridge*
The Life of Johnson. *Macaulay*
The Rubáiyát of Omar Khayyám.
Christabel. *Coleridge*
Great Thoughts from Emerson.
Wayside Thoughts from Longfellow.
Wayside Thoughts from Tennyson.

Thoughts from Browning.
The Golden Link of Friendship.
Great Thoughts from the Ancients.
The Angel in the House.
The Eve of St. Agnes. *Keats*
Emerson's Essay on Friendship.
Word-Pictures from Ruskin.
Of Queen's Gardens. *Ruskin*
Christmas Carols.
Snowbound. *Whittier*
Sonnets from the Portuguese. *Browning*

Thomas Y. Crowell & Company, New York

Shakespeare
First Folio Edition

Edited by CHARLOTTE PORTER and HELEN A. CLARKE. To be complete in 40 "handy" volumes; size, 4¼ x 6¼ inches. Per volume, cloth, 75 cents. Limp leather, $1.00 each.



This important undertaking moves steadily forward. Seven new plays are added this year, bringing the total up to twenty, or just half through the projected set. "The edition when completed" (we quote from *The Outlook*) "will not only be unique, but will hold a place by itself among all the reprints of Shakespeare." The edition not only reproduces the original First Folio of 1623 devoid of editorial changes—being the *only* popular text to do so—but includes every variety of notes, glossaries, variants, and criticism. The seven new plays are listed at the top.

The Tempest.
Taming of the Shrew.
Two Gentlemen of Verona.
Othello.
Coriolanus.
Merry Wives of Windsor.
Winter's Tale.

Much Adoe About Nothing.
Midsommer Night's Dreame.
Loves Labour's Lost.
Comedie of Errors.
Merchant of Venice.
Julius Cæsar.
King Lear.
As You Like It.
Romeo and Juliet.
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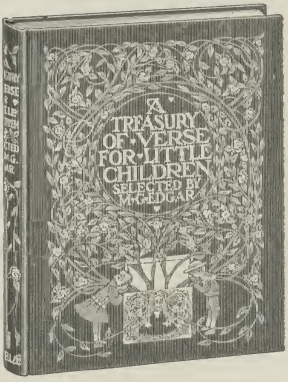
Selected by MADALEN G. EDGAR. Profusely illustrated by Willy Pogany. 264 pp. Square 8vo, cloth, $2.50.



A gift-book which should make every child's eyes sparkle is this "Treasury of Verse" from many authors. The poems are wisely chosen to suit childish tastes and also to cultivate within them an early appreciation of real poetry. The love of rhymes comes natural to little folks. Then instead of filling them with jingles and nonsense of the Mother Goose type, how much better it is to give them access to a genuine treasury of gold, such as this! Nothing handsomer or more worth while in this particular field has ever been offered.

A goodly number of the poems are by American authors, among them being Eugene Field, James Whitcomb Riley, Frank D. Sherman, Bayard Taylor, C. C. Moore, Henry C. Bunner, Lucy Larcom, Oliver Herford, and a score of others.

From England come Lord Tennyson, R. L. Stevenson, Lewis Carroll, Charles Kingsley, George MacDonald, Jean Ingelow, S. T. Coleridge, Sir Walter Scott, and a long shining company to gladden the hearts of children today.

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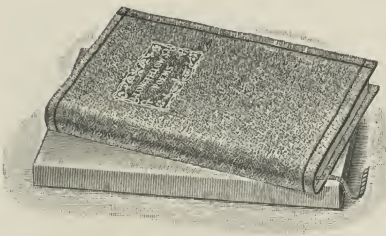

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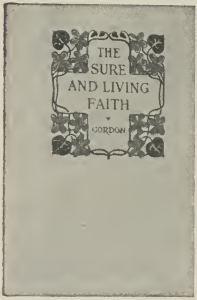

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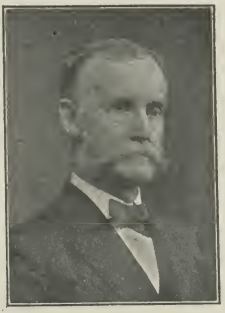

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This introduction of several pages is almost "worth the price" alone; and it is followed by a scholarly work of the greatest value in this important field, for it is the first complete presentation of the subject. The author spent six years in investigation, both in America and Europe, and his net result is an astounding array of facts. The child criminal today becomes the man criminal tomorrow. The important task, therefore, is to reach the child; and this can best be done, not by summary punishment such as confining him with hardened criminals where he learns further vice, but by a careful study of individual cases and causes.

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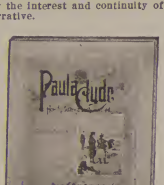

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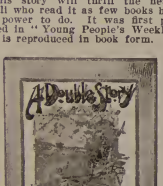

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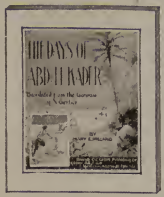

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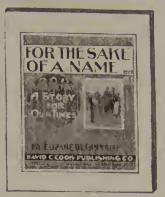

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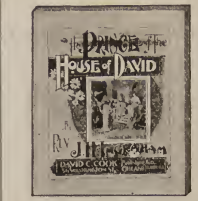

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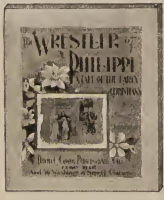

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They serve to show the variety of information contained in that work, and illustrate its value in the home.

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1. What was the object of the visit of Secretary Taft and party to the Philippines in July, 1905?
2. What were the Terms of the Treaty of Portsmouth; who were the Commissioners, and when was the Treaty signed?
3. When was the Republic of Panama established, and in what part of the Republic is the Panama Canal located?
4. What is the courtesy of the Senate?
5. How large might the House of Representatives be, under the Constitution?
6. What is the Theory of Wireless Telegraphy?
7. What is the primary object of the Wireless Telephone?
8. Where is the greatest area of Pine Forest in the World?
9. Why is Manitoba Wheat the highest priced on the American Continent?
10. Who was the first American Composer?
11. Was bimetallism (gold and silver) ever tried in the United States? If so, when?
12. How much larger is the Island of Luzon, P. I., than the State of New York?
13. What is an Encyclopedia?
14. Does dew fall?
15. How does a Jeffersonian Democrat differ from the present day Democrat?
16. How is the electric current taken from the trolley line and caused to propel a car?
17. Is there a scientific reason for beginning dinner with soup?
18. What three elements compose Alcohol?
19. Where in the United States does its citizens have no vote either in District or National affairs?
20. How is the game of Chess played?
21. What is Dynamite?
22. How do fire-flies, lightning-bugs, etc., produce light?
23. What is "Christian Science?"
24. What causes tides, and how are they measured and recorded?
25. What is a volt in electricity?

THE UNIVERSITY SOCIETY INC.

PUBLISHERS

78 FIFTH AVENUE NEW YORK

CLEMONS & REDINGTON,

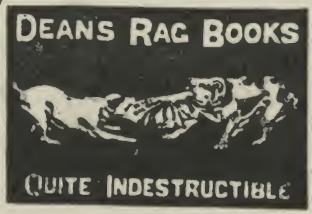
PIANO FORTES, MELODEONS

AND

Cottage Organs.

MUSIC PUBLISHERS AND DEALERS,

OGDENSBURGH & OSWEGO, N. Y.



The colours used in Dean's Rag Books are fast, and the books are washable. They are therefore hygienic and free from possibility of conveying infection.

Patented in United Kingdom.
Patented U.S.A., March, 17th, 1905.
D R.G.M.Germany, 251501 251502, 251503
Patent applied for in Germany.

LIST OF

Dean's Patent Rag Books.

Size, $4\frac{5}{8}$ by $6\frac{1}{4}$ inches.

No. 3. A B C
No. 5. Bow Wow. (A Domestic Animal Book.)
No. 6. The Zoo. (An Animal Book.)
No. 7. Goosey Gander. (A Nursery Rhyme Book.)
No. 12. Pets. (An Animal Book).
No. 13. What is it? (An Object Book.)
No. 14. Red Riding Hood
No. 15. Dollies A B C.
No. 40. Three Little Kittens.
No. 41. Jack Tar Rhymes. (A Limerick Rhyme Book.)
No. 42. Toddles A B C.
No. 43. Farm A B C.
No. 50. Bow Wow A B C.
No. 51. Noah's Ark A B C.

Size 6 by $8\frac{3}{4}$ inches.

No. 2. What is this, What is that? (An Object Book)
No. 4. Gee Gee, (A Domestic Animal Book).
No. 16. Animal A B C.
No. 11. Baby's Object Book.
No. 10. Dame Hubbard.
No, 17, There Was An Old Woman. (A Nursery Rhyme Book.)
No. 36. Puffing Billy. (A Train Book.)
No. 37. Mother Goose A B C.
No. 38. Rock-a bye. (A Nursery Rhyme Book).
No 39. Pickaninny A B C.
No. 48. One, Two, Three.

No. 49. Fancy Dress A B C.
No. 52. A B C
No. 53. A Frog He Would A Wooing Go.

Size 9 by 8 inches.

No. 8. Noah's Ark A B C.
No, 19. Mother Goose. (A Nursery Rhyme Book.)
No. 20. Puff Puff. (A Train Book).
No. 34. Nursery A B C.
No. 35. Friends From The Farm. (A Bold Animal Book)
No. 56. Gee Gee Book.

Size, 11¾ by 8 inches.

No 9. Ding Dong Dell. (A Nursery Rhyme Book.)
No. 18. Cock-a-doodle-doo. (A Bold Domestic Animal Book)
No. 33. A Was An Archer. (An Alphabet Book.)
No. 46. "The English Struwwelpeter." With Doctor Heinrich Hoffman's Original Designs.
No. 57. Just Off. (A Train Book.)

Size, 9¼ by 11½ inches.

No. 47. Dog Toby. By Himself. Verses by Clifton Bingham. Pictured by Stanley Berkeley, Eugene Richards.

Size 3 by 4¾ inches.

No. 21. A Tale of a Naughty Doggie.
No. 22. A Tale of a Naughty Pussie.
No. 23. A Poor Little Dutch Doll.
No. 24. Baa Baa Black Sheep.
No, 44. Dollies A B C.
No. 45. Bunnieland.

DEAN'S RAG BOOKS
ARE WASHABLE

The Companion

—HAS—

AT THE PRESENT TIME

A LIST OF OVER

115,000 Subscribers.

THE value and significance of this marked assurance of public favor, are fully appreciated by its Editors, and additional vigor and attractiveness will be given the volume for 1874.

Its present contributors embrace many of the best names in periodical literature. To these will be constantly added new and popular writers. Some of its leading contributors are:

Dr. I. I. Hayes,
Louisa M. Alcott,
Edward Eggleston,
Rebecca Harding Davis,
Louise Chandler Moulton,
Julia A. Eastman,
Ruth Chesterfield,
C. A. Stephens,
"Sophie May."

OVER.

SEVEN REASONS

For Subscribing for the Youth's Companion.

---

1. It is so carefully and discrimatingly edited, that it is a *safe* paper for Young People. Not only is it safe, but it is bright and attractive.

2. It is read with equal interest by the older as by the younger members of a family. It is really a Family Paper, because of the great variety of matter given in its columns. small type is used, as an enormous amount of reading is crowded into its eight pages, *more* than in large weekly papers that are printed from larger type.

3. Its articles are most of them original. They are furnished by many of the best known and most attractive writers in the periodical literature of the Country.

4. It gives in one year enough reading to fill fourteen books of ordinary 12mo size, that could not be purchased for less than $21.

5. It is issued each week. Fifty-two numbers are received, not twelve, as with the Monthly Magazines.

6. Its price, if paid in advance, is but $1.50 by mail. For this small sum it gives reading from the same class of writers, and of the same quality, and nearly the same in amount, as the best monthlies, (such as Harper's) give for $4.00 a year.

7. It gives its subscribers, for **$1.50,** more than three times the amount of reading in a year that the largest monthlies for young people give for $3.00, and is the most Comprehensive Publication of its kind in the World.

THE LIST OF PREMIUMS

Is unquestionably the largest, most varied, and liberal offered in this country.

OVER.

Twentieth Annual
Condensed Official Statement
January 1, 1913

DRUMM Commission Company

KANSAS CITY
CHICAGO
ST. LOUIS

Capital, $500,000
Surplus, 50,000

Officers

A. DRUMM - - - - President
M. L. McCLURE - Vice-President
E. W. HOUX - - - - Secretary

Directors

A. Drumm — E. W. Houx
M. L. McClure — R. B. Masterson
J. M. Lobaugh

CONDENSED STATEMENT OF CONDITION

JANUARY FIRST, 1913

DRUMM COMMISSION COMPANY

RESOURCES	
Loans	$3,507,568.65
Real Estate Owned	30,000.00
Stock in Ranch & Cattle Co.	100,000.00
Furniture and Fixtures and Saddle Horses	3,548.17
Memberships in Live Stock Exchanges	6,246.25
Due from Customers—Accounts Current	47,008.86
Cash in Banks	286,645.15
	$3,981,017.08

LIABILITIES	
Capital Stock	$ 500,000.00
Surplus	50,000,00
Dividend 1912	50,000.00
Rediscounts—Customers' Notes	3,156,334.72
Bills Payable	53,997,50
Due Customers—Accounts Current	170,684.86
	$3,981,017.08

Organized January 14, 1893

JOHN SIMPSON,

725 & 727 Sixth Ave., - - - - - - - - NEW YORK.

Perfumery and Toilet Articles, Notions, Fancy Goods, Jewelry,
Buttons, Trimmings, Fans, &c.

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61 28 FS

The following goods of the **"WENCK" PERFUME MANUF'G CO.**
can be had at the Perfumery Counter.

"WENCK'S" TRIPLE EXT. in all sizes, FLORIDA WATER, BAY RUM, TOILET WATER, LAVENDER WATER, TOOTH WASH and TOOTH POWDER.

The Saturday Night Free Concert and Lecture Course

at the First Methodist Church every Saturday evening at eight o'clock, begs to announce the following attractions for the next two months:

FEBRUARY CONCERTS.

February 3—Joint Song Recital by Mrs. Fred Winslow Adams and Miss Ida Gardner Greason, with Miss Martha Greason at the piano.

February 10—Song Recital by Elizabeth St. Ives of New York City.

February 17—Concert by "The Festival Artists" of Boston, presenting A. J. Harpin, the great French-American basso, and including Marcia West Lewis, contralto, Francis Josef Martin, pianist, and Catherine Cole, reader.

February 24—Ye Old Folks Choir of Boston.

We have some especially fine attractions for March, opening the 2nd with Edward Avis' "An Evening in Birdland."

An additional feature of the Saturday night programs, will be ten-minute preludes, in which prominent citizens will discuss matters of civic interest and betterment.

ITALIAN SCHOOL,

156 to 160 LEONARD ST., near CENTRE.

UNDER THE CHARGE OF THE

CHILDREN'S AID SOCIETY.

New York, January 24th, '85.

Our friends are cordially invited to the

ANNUAL FESTIVAL

of this school, which will be held on Thursday Evening January 29th, at 7-30.

Singing by the Children under the direction of Prof. G. Conterno. Also short and interesting addresses by friends of the institution.

C. L. BRACE, Secretary of the Society, will preside.

The Programme will be found at the Door.

Respectfully,

A. E. Cerqua, Supt.

SECOND CONCERT

OF THE

Choral Union,

ASSISTED BY THE

GALESBURG BRASS BAND,

On Wednesday Evening, Jan. 20, 1858,

L. B. MILLER, - - - - - **Conductor.**

Mrs. ELIZA SHEPHERD, - - **Pianist.**

PROGRAMME.

PART FIRST.

I.	"And the Glory of the Lord," from the "Messiah,"	HANDEL.
II.	Fairies' Chorus.	
III.	"All by the shady Greenwood Tree,"	ROSSINI.
IV.	"Hie thee, shallop,"	KUECKEN.
V.	"Light-hearted are we and free from care."	G.F ROOT.
VI.	"Ship of the Union,"	G.F.ROOT
VII.	"O, thou that tellest," from the "Messiah,"	HANDEL.
VIII.	"Gaily Launch and Lightly Row,"	MERCADANTE.

PART SECOND.

I.	Piano Forte Solo. Variations brillantes avec grand Fina e a la Militaire sur La Violette par	HENRI HERZ.
II.	"O hail us ye free!"	VERDI.
III.	Hunter's Chorus.	MENDELISOHN
IV.	"My Mountain Home,"	
V.	"Hope brightly beams,"	DONIZETTI.
VI.	"Shepherd's Pipe.	WEBER.
VII.	"Away, away, the morning freshly breaking,"	AULER.
VIII.	The Pilgrim Fathers. By request.	
IX.	"Hallelujah Chorus," from the "Messiah,"	HANDEL.

No Commission charged on this Advertisement.

To the Publisher:

If you would like to Publish the Advertisement of Messrs. Manner & Co. *Nine Months* in your Weekly, or *Five Months* in Daily, and receive their Due Bill for *one half* the amount of any one of their

ARION PIANO FORTES,

From No. 5 to No 18, prices $350 to $750, as per their price list, we will upon receipt of a paper containing the advertisement send you the Due Bill.

They require that the date of insertion and how long to run, as above stated, be marked under the advertisement.

If inserted in *Daily* and *Weekly*, the same terms for each.

Respectfully,

C. H. PHELPS,
Organist and Advertising Agent,
No. 19 Broad St., N. Y.

THE PATENT
ARION PIANO FORTE
MANUFACTORY AND WAREROOMS
187 and 189 Bowery, (above Delancey,)
NEW YORK.

MANNER & CO

Having secured letters patent on their valuable improvement on Pianos and added largely to their previously extensive facilities for manufacturing, are now prepared to furnish to the Trade, or at retail, their

GRAND SQUARE AND UPRIGHT
PATENT ARION PIANO FORTES,

Which they offer with all the usual guarantees, in competition with the Richmays, Chickerings, or any other first-class piano, believing as they do that their Arion is superior to any other

Read below the Article from the Brooklyn Daily Times.

MR. ANDRUP, Organist of the Church of Our Saviour, says of the Arion:

Messrs. Manner & Co.

GENTLEMEN:—I have carefully examined and tested your instrument upon one of your Grand Pianos, and feel bound to say that I have not only my knowledge of your superior instruments confirmed, but also the touch, power and quality, so much sought for by artists, and for rich tone and purity of tone it is unexcelled by any piano I have ever heard.

J. N. ANDRUP.

Organist of the Church of the Saviour of Brooklyn, N. Y.

Prof. John W. Hensy Canoll, editor of the American Educational Monthly, says:

"We will say that the Arion Patent Forte, is a very elegant instrument of the largest class and very highly finished. Musically, it has a full, deep, round tone, and the most powerful bass that we have ever listened to. It has a higher degree than any piano that we have met with, the singing quality of clearness, pure and sweet, between the bass and the treble notes. The bass notes rumbling you of the deep-toned notes of a large organ. The Middle Octave are sweet and clear like golden flutes, in most striking contrast owing to peculiar arrangements that we shall speak of hereafter, when the upper or treble notes are struck. The touch is elastic, and of that depth and that so necessary to the correct rendering of classic music. It should delay a little in striking the key, and then the hammer will rise in front. A to, so as to meet all the requirement of Leschetizky's touch a new piano forte will not do.

"To obtain power we must have strength. We have attained this in the peculiarity of the frame before alluded to, and in the use of a bar in the direction and on a line with the keys and arranging under the "overstring bass." This bar passing beneath the strings and running diagonally from the front corner of the iron bank, to the back corner of the case, given strength where most needed and where most other pianos fail; for in such cases are incapable to stand the pull of the strings at a pressure. "They stand in need longer than other pianos, in which strength we are to speak of in the next article of our iron frame, to the short pins or tuning pins, which are driven into the wrest plank. We should delay a way with a leverage strain on the tuning pin, which in some pianos, is at the disadvantage of an inch above the wrest plank, causing the pin to bend, and often bringing it in contact with the iron plate. The construction of the wrest-plank has also a great advantage over those of other pianos, in being formed of four sections of hard wood laid horizontally and firmly glued and fastened, the grain of each section running in the reverse way to that it is in a different line or direction. So that the tunings pins have the pressure of the set of strings to contend with in every direction, thus preventing for the pin to loosen itself as it does where it has a pressure against the grain of the wood, as it has in all wrest-plank where the wood is cut in a straight direction.

"The construction of the case and the combination of the iron frame therewith, is also a very important and superior feature. The front rail of the frame, being imbedded or set in the solid wood, or we believe (to use a technical term) level against the wood, so as to present not a thin but a just inside of the line of the tuning-pin by which means *true*, great additional strength is obtained. The back rail of the frame, is also level, allows the struggling (as before described) to be close to the wrest-plank, and that, with the bank, so strengthened, as to enable for the whole, a full iron frame without a possibility of the tuning-pins coming in contact with it, in driving.

"The action is also a very important feature, and improvement over all others, in the use of a single bar supporter sanner. A hollow bar, cast with the frame and opening on the under side and extending from the bass to the treble strings, and fixed into it, a reversed wooden bridge, in which the bridge pins are inserted. This bridge is about two inches wider or more than the keys-plank, gives an upward at also a side-bearing to the strings, and by this admirable arrangement an agraffe is obtained that gives a free vibration to the strings "not to hive from the hammer can displace. A similar plan to an iron bridging has been adopted by others, but always in connection with a separate bar and under-dampers, which invariably become displaced and out of order.

"In the Arion Piano we use the ordinary and universally acknowledged as the best, setting from their own weight alone. They are firmly limged and are not liable to get out of order, or to get out of line to the direction required. That it will be seen that our agraffe arrangement is correct, not only in itself but in all its connection with the action of the action.

"With other agraffes now in use, there are several difficulties that cannot be remedied. First, the wire strings run through an eye in the top of a screw, or pin, and which is the support for the wire, and which is fastened, bushing, somt. The same difficulty is apt to occur when. From some exist using, the wire is bent at right angles, and by the constant vibration on the inside of the eye wears the eye large.

"In the Arion Piano, we have obtained a perfect vibration on all that time bronze loose and cause an unpleasant jarring in the treble. None of these disadvantages can happen to the Arion agraffe.

We have above given Mr. Manner's claims for the superiority of the Arion Piano Fortes and his objections to other pianos, in nearly his own words, and he was very ready to take us throughout the factory and explain all the different departments of it to us. We had a fair chance of judging of the merits, and thus the claims of the Arion are well based. It is at least one of the very best pianos before the public.—*Brooklyn Daily Times.*

All of our Pianos will be fashioned with the most elegant stock for holding up the top of the Piano. The patent for which, as also the patent for the Action, is owned by ourselves.

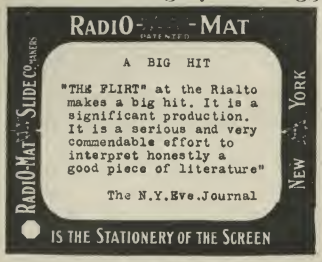
Send for Illustrated Price List.

MANNER & CO., 187 and 189 Bowery,
NEW YORK.

RADIO-MATS FOR EXPLOITATION

The producers are constantly supplying you with splendid, live ideas for exploiting your coming attractions. With Radio-Mats it is a simple matter to transfer all these to your own screen.

Your screen will get you the biggest results at the least cost.


RADIO-MAT
PATENTED
A BIG HIT
"THE FLIRT" at the Rialto makes a big hit. It is a significant production. It is a serious and very commendable effort to interpret honestly a good piece of literature"
The N.Y.Eve.Journal
RADIO-MAT SLIDE CO. MAKERS
NEW YORK
IS THE STATIONERY OF THE SCREEN

On the above Radio-Mat we show how easily and effective this has been done

"THE FLIRT' at the Rialto makes a big hit A significant production. A serious and commendable effort to interpret honestly a good piece of literature."—*The N.Y. Evening Journal.*

"ACTED by a flawless cast, 'The Flirt' is a picture with tremendous human interest. If it meets with the success it deserves it should be one of the best pictures of the year."—*N.Y. Telegraph.*

"WE thoroughly enjoyed the whole show. It must be said for 'The Flirt' that it has everything in it a movie ought to have, and that's a strong statement coming in these days of thrills."—*N.Y. Evening World.*

7—Are you a victim of your family? Do they call you "Daddy dear" because they love you or because you clothe their bodies with gorgeous raiment?—See "The Flirt" Coming Soon.

From "The Flirt's"
Book of Proverbs

A smile in time saves a formal introduction.—"The Flirt."

Too many looks spoil the effect.—"The Flirt."

Absence makes the poor boob fonder.—"The Flirt."

A ring in the hand is worth two in the window.—"The Flirt."

Radio-Mats are practically indispensible for "Tie-ups" and Teasers.

You can advertise Booth Tarkington's wonderful book "The Flirt" for your local book store with Radio-Mats. Ask your dealer.

Ideas which have made Money and Friends for others as they will for you.

RADIO-MATS

NEW YORK

For Sale by
CHAS M. STEBBINS
Picture Supply Co.
1028 Main St
Kansas City Mo

Protecting the Industry and Your Policies

Excellent arguments fighting unreasonable censorship and "Blue Laws" can be given your patrons by using the opinions of prominent people and giving facts and figures from the trade papers.

With Radio-Mats your policies can be put before your patrons from time to time.

Announcements by the Management

There are many things done for the comfort, safety and pleasure of your patrons that they never hear about. A flash with a Radio-Mat now and then will make them realize to what lengths you often go for their benefit.

Tell them why you honestly deserve their patronage.

Screen "Want Ads"

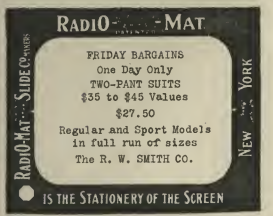
With Radio-Mats many theatres have established a regular Want-Columns on their screens.

The results have proven wonderful. Find a cook for a housewife or sell a house for a man and you'll make friends for your theatre. Make a nominal charge for each presentation on the screen.

Have typewritten copies of ads at your box office to hand those interested.

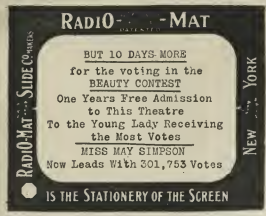
Box of 50 RADIO-MATS: $1.50

In Colors: Amber, Green or White **ASK YOUR DEALER**



For Local Stores Special Sales

The Radio-Mat solves the problem of quick advertising service for your local merchants. Special sales are of great interest to the public. Late Fashions and Fads newly arrived are news which your audience will be glad to get and merchants will pay a good price for the kind of results you can give them.

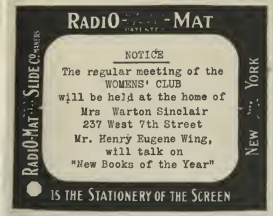


"Stunts"

The live exhibitor is constantly thinking up "Stunts" to stimulate attendance—Beauty Contests, "Tongue Twisters," Prizes for Slogans for your theatre, School Contest and so on.

If you use newspapers or other expensive mediums you can not completely exploit your stunts unless you thoroughly explain them on your screen. Radio-Mats makes this a simple matter.

We will gladly supply you with ideas for Stunts gratis.



Announcements of Social Activities

Your theatre is a Community Center. Members of organizations, clubs and churches will be interested in announcements made by you which helps them—they will return the favor.

"One good turn deserves another." With Radio-Mat the cost to you is practically nothing.

RADIO-MAT Slides Are Ready for Typing

Slips in typewriter as easily as an envelope. After typing directly in open space (with typewriter ribbon THROWN OFF) discard envelope back and red sheet and drop transparency with mat between cover glasses ready for projecting. ASK YOUR DEALER.

Calls and Extras

Very often the exhibitor is obliged to make an announcement to his audience quickly; to call a doctor; to tell of a lost article or to publish the first news of some great national event or calamity.

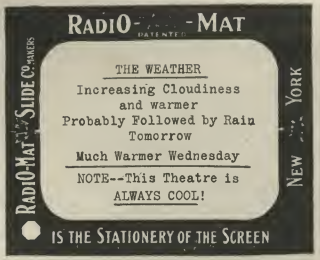
This can be done in less than a minute through the use of Radio-Mats.

Ask your dealer.

RADIO-MAT
PATENTED
LATE BASE BALL NEWS
Giants 1 0 1 1 1 0 0 5 5-14
Chicago 1 1 1 0 0 1 2 2 0-11
Yankees 0 2 3 0 0 0 0 2 0—7
Boston 0 3 4 0 0 0 0 0 1—8
RADIO-MAT SLIDE CO. MAKERS
NEW YORK
IS THE STATIONERY OF THE SCREEN

Base Ball and Election Returns

With Radio-Mats, Election Returns, Base Ball news and reports of other sports can be thrown on your screen quicker than they can be put up on bulletin boards at other points in the city. The regular publishing of "Live" News will help greatly to make your theatre the most interesting place in town.



Weather Reports and Local Statistics

Weather reports and local statistics can be given on your screen daily with Radio-Mats.

Statistics furnished by Banks, Chambers of Commerce, Rotary Clubs, City Officials, notices such as "Clean Up" and "Fire Prevention" Weeks can be written on Radio-Mats.

Your patrons will appreciate your thoughtfulness in keeping them posted.

Exhibitors using Radio-Mats daily have found them to be the most profitable publicity possible. Ask your dealer.

Why Should I Become a Forester : :

?

Circular "D."

Because, in so doing you fulfill a requirement demanded of every self-respecting man—provide a protection for your family, when sickness or accident incapacitates you as a breadwinner, or death removes you from their midst.

Though the Independent Order of Foresters is but one of many sources through which this protection may be secured, the Order's manifold benefits, system of business, financial standing, solidity and equitable rates appeal particularly to the mechanic and business man, who seeks a *protection that actually protects*, not only for the present but for a life time.

This Great Order is not of recent origin—in fact, it is one of the oldest of the fraternal benefit societies in this country. Organized in 1874, it has been before the public for 33 years, and is recognized as a leader among the successful fraternal benefit societies of the present day.

Its System of Providing Benefits is based upon an improved revision of the stock companies' premium plan of insurance, whereby the member pays a stipulated amount, either monthly, quarterly, semi-annually or annually, covering the actual—not the current—cost of his risk, based upon his age at joining and the amount of insurance carried.

This Stipulated Premium not only provides for a stated sum payable at death, but also provides for a disability benefit, payable to the member in person, in case that he, through accident or sickness, becomes totally and per-

manently disabled. It also provides for old age, by furnishing a member who has lived through his 70th year, and is incapacitated from labor, with an annuity of one-tenth of the face value of his policy, payable yearly for ten years, or if preferred, a pension for life.

These three Benefits are supplemented by a Sick Benefit, which is optional, whereby a member disabled from work, through sickness, is provided with Physician's care and a weekly financial allowance, enabling him to tide over hard times without appealing to friends or charity.

Furnished as They Are upon a business system, these various benefits are provided for at a cost to the member nominal in the extreme. As for instance, a member 30 years of age at time of joining, carrying $1,000 insurance and entitled to the Disability, Old Age and Sick Benefits, pays a rate equivalent to about SIX CENTS A DAY.

The History of the Independent Order of Foresters is interesting from the fact that it was through the experience of this Order, *covering a period of one-third of a century*, that transformed the experimental plans of fraternal insurance of years ago, to the systematic success of the present day.

Organized in 1874 under the prevailing system of that period, of "Assessment upon Death," whereby the members paid nothing if no deaths occurred, and considerable when deaths were frequent, the Foresters for seven years struggled with the uncertainties of this plan, beset with discouragements and dissatisfaction, until the year 1881, when upon the advice of the Order's chief and leader, Dr. Oronhyatekha, it was re-organized upon the stipulated payment system, similar to the level premium plan of the

stock companies, cheapened in the element of expense, due to fraternal co-operation and the lodge system, in lieu of high-priced agents and officials.

Though the Inauguration of this experiment in fraternal insurance was made with a membership of less than 400, and with $3.88 in the Treasury to meet liabilities of $4,000, the Order prospered, slow at first, but steadily, until at this date, January 1st, 1907, it has a membership of over 246,700, has paid $20,903,124 in benefits, has a surplus fund of $10,874,105, increasing at the rate of a *million dollars each year*, and HAS NOT CALLED AN EXTRA ASSESSMENT TO PAY A DEATH CLAIM.

The J.O.F. System

Membership open to men and Women.

Fraternal Life Assurance provided on the WHOLE LIFE, INSTALMENT WHOLE LIFE and 5, 10, 15 and 20 year TERM plans.

Policies for $500, $1,000, $2,000, $3,000, $4,000, $5,000.

Benefits for Total Disability, arising from accident, disease and old age.

Sickness and Funeral Benefits, with free medical attendance and nursing in certain cases.

Premiums, equitable and definite, payable in advance monthly, quarterly, half-yearly or yearly, and cease on total disablement or at 70 years of age.

Management up-to-date and under Government supervision.

Settlements prompt and liberal.

No Assessments at Death.

Valuable Social and Fraternal Privileges.

For full information regarding the great I. O. F system of **Fraternal Life Assurance,** apply to any officer or member or to the Head Office, Temple Building, Toronto, Ont.

The J.O.F. Record

Membership 1st July, 1881,	369
Membership 1st Jan., 1885,	2,558
Membership 1st Jan., 1890,	17,349
Membership 1st Jan., 1895.	70,055
Membership 1st Jan., 1900,	163,610
Membership 1st Jan., 1905,	225,876
Membership 1st Jan., 1907,	246,736
Premium Income—	
During 1881.....$	5,123
During 1885.....	35,713
During 1890.....	284,334
During 1895.....	1,119,508
During 1900.....	2,399,863
During 1905.....	3,263,683
Benefits Paid—	
During 1881.....$	1,300
During 1885.....	26,577
During 1890.....	181,847
During 1895.....	685,000
During 1900	1,545,146
During 1906.	2,411,297
Total Benefits Paid to 1st Jan., 1907,	**20,903.124**
Accumulated Funds—	
1st January, 1882.....$	4,568
1st January, 1885.....	23,082
1st January, 1890.....	188,130
1st January, 1895.....	1,187,225
1st January, 1900	3,778,544
1st January, 1905.....	8,534,177
1st January, 1907.....	**10,874,105**

An Illustration of Our System.

A man 30 years old joining the I. O. F., and carrying $1,000 WHOLE LIFE INSURANCE, the disability and sick benefits would pay the following rates:

	Monthly.	*Annually*
For Insurance, Disability and Old Age Benefits	$1.14	$13.68
*For Sick Benefits	.46	5.52
Court Dues	.25	3.00
Extension of Order Tax	.10	1.20
Total	$1.95	$23.40

*** If not carrying sick benefits, he pays $5.52 less**

This is the **total cost,** as there are **no assessments for death claims,** and the rates **do not** increase as the member grows older.

Thus for **about six cents a day** he would be entitled to the following benefits in addition to $1,000 insurance:

If sick, Medical Attendance and Medicines when provided by the Court's By-Laws, and from $3.00 to $5.00 per week, during twelve weeks of any one illness, or as regulated by Court's By-Laws and the Supreme Executive.

If through accident or illness he becomes totally and permanently disabled, his payments to the Order cease, and he receives $500 of his insurance, the remaining $500 being paid at his death, to his beneficiaries.

When he is seventy years of age, if disabled by the infirmities of old age, he is relieved from further payments to the Order, and receives thereafter, for ten years, $100 each year; or, if preferred, a pension, payable annually during the remainder of his life, and $100 funeral expenses.

To obtain the total expense for other ages, insert in place of $1.14 and $13.68 in above tables, the rates given on page 6, according to age at joining.

The rates for $2,000, $3,000, $4,000 or $5,000 insurance is at same ratio, the total disability and old age benefits increasing proportionately. The expenses for sick benefits vary according to age, the Court dues remain the same, regardless of age or amount of insurance. The extension of Order tax increases five cents for each additional thousand dollars insurance carried.

MONTHLY RATES FOR
WHOLE LIFE INSURANCE
(ORDINARY CLASS)

To secure the Insurance, Total Disability, Old Age and Pension Benefit (Sick Benefits are additional), members in the ordinary class pay but ONCE A MONTH the low rates shown in the following schedule: They may be paid monthly, quarterly, semi-annually or annually, at the convenience of the member; and they do not increase as the member grows older, and cease when he reaches his 70th year (as provided by the Constitution). Special rates for those in the Hazardous or Extra Hazardous Class

Age.	$500	$1,000	$2,000	$3,000	$4,000	$5,000
16	$ .36	$ .72	$1.44	$2.16	$2.88	$3.60
17	.37	.74	1.48	2.22	2.96	3.70
18	.38	.76	1.52	2.28	3.04	3.80
19	.39	.78	1.56	2.34	3.12	3.90
20	.40	.80	1.60	2.40	3.20	4.00
21	.41	.82	1.64	2.46	3.28	4.10
22	.42	.84	1.68	2.52	3.36	4.20
23	.43	.86	1.72	2.58	3.44	4.30
24	.45	.90	1.80	2.70	3.60	4.50
25	.47	.94	1.88	2.82	3.76	4.70
26	.49	.98	1.96	2.94	3.92	4.90
27	.51	1.02	2.04	3.06	4.08	5.10
28	.53	1.06	2.12	3.18	4.24	5.30
29	.55	1.10	2.20	3.30	4.40	5.50
30	.57	1.14	2.28	3.42	4.56	5.70
31	.59	1.18	2.36	3.54	4.72	5.90
32	.61	1.22	2.44	3.66	4.88	6.10
33	.63	1.26	2.52	3.78	5.04	6.30
34	.66	1.32	2.64	3.96	5.28	6.60
35	.69	1.38	2.76	4.14	5.52	6.90
36	.72	1.44	2.88	4.32	5.76	7.20
37	.75	1.50	3.00	4.50	6.00	7.50
38	.78	1.56	3.12	4.68	6.24	7.80
39	.81	1.62	3 24	4.86	6.48	8.10
40	.84	1.68	3.36	5.04	6.72	8.40
41	.88	1.76	3.52	5.28	7.04	8.80
42	.92	1.84	3.68	5.52	7.36	9.20
43	.96	1.92	3.84	5.76	7.68	9.60
44	1.00	2.00	4.00	6.00	8.00	10.00
45	1.04	2.08	4.16	6.24	8.32	10.40
46	1.09	2.18	4.36	6.54	8.72	10.90
47	1.16	2.32	4.64	6.96	9.28	11.60
48	1.25	2.50	5.00	7.50	10.00	12.50
49	1.35	2.70	5.40	8.10	10.80	13.50
50	1.45	2.90	5.80	8.70	11.60	14.50
51	1.55	3.10	6.20	9.30	12.40	15.50
52	1.65	3.30	6.60	9.90	13.20	16.50
53	1.80	3.60	7.20	10.80	14.40	18.00
54	1.95	3.90	7.80	11.70	15.60	19.50

Members pay in addition the Court dues.

Rates for Installment or Term Insurance furnished on application

Application for Membership.

If you decide to enroll in the I. O. F., please fill in the following blank and hand to a member of the Order:

To THE INDEPENDENT ORDER OF FORESTERS:

I hereby make application for $.....

Insurance. I am .....years of age.

My occupation is .....

I reside at .....

Signature of applicant .....

Proposed by .....

Recording Secretaries will retain this blank and have candidate fill in and sign form No. 2, for transmission to the Supreme Secretary.

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Song Recital

BY THE GREAT
WELSH TENOR

BEN DAVIES,

UNDER THE AUSPICES OF THE CYMREIGYDDION SOCIETY OF THIS CITY.

ACCOMPANIST---MISS LEILA M. RYAN.

To commence promptly at 8:15 o'clock.

BEN DAVIES.

... Programme ...

Handel's "Jephtha"—Recit, "Deeper and Deeper Still,"
Air, "Waft Her Angels."

Schubert, ... (*a*) "Who is Sylvia ?"
(*b*) "Hark ! Hark, the Lark."

Schumann, ... (*a*) "Du bist wie eine blume,"
(*b*) "Widmung."
(Interval.)

Mendelssohn, ... (*a*) "When thro' the Piazzetta."
(*b*) "The Days of Youth."

Rubinstein, ... (*a*) "The Dream,"
(*b*) "Fly Away, Nightingale."
(Interval.)

English Songs, ... (*a*) "Humility,"(*Herbert Bunning*)
(*b*) "Love's Power, " "
(*c*) "The Heart's Fancies,
(*Goring Thomas*)

(*d*) "I'll Sing Thee Songs of Araby"
(*Fred Clay*)

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CYMRIC PRINTING CO.
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Bruner Declamation Contest

AUSTIN CHAPEL, EIGHT-FIFTEEN P. M.
APRIL TWENTY-NINTH
MCMVIII

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The Prizes of Ten and Five Dollars are Given by CAPTAIN E. P. BRUNER

PROGRAM

Invocation. . . . . .

Piano Duet—"La Baladine". . . . . Lysberg
MISSES CHESBRO AND CARL

Declamation—"Spartacus to the Gladiators" . . . .
JAMES D. McDOWELL, *Philologic*

Declamation—"The Dancing School and Dickey" . Daskam
MISS ETHEL BROOKS, *Aftermath*

Declamation—"Ole Missis" . . . . . .
MISS KATE TAYLOR, *Alethean*

Declamation—"The Hill of Two Lovers" . . . .
J. VAN BERGER, *Philologic*

Vocal Solo—"A Gypsy Maiden, I" . . . . Parker
MISS GENEVA WILEY

Declamation—"The Lost Word" . . . . Van Dyke
(The "Lost Word" is the name of the Christians' God, which the hero has promised to banish from his lips forever.)
MISS MAMIE JONES, *Aftermath*

Declamation—"The Going of the White Swan" . . .
MISS MARY ALTMAN, *Alethean*

Declamation—"An Arena Scene from 'Quo Vadis'" Sienkiewicz
RAY EVERETT, *Mathonian*

Vocol Solo—"Where the Lindens Bloom". . Dudley Buck
ALEXANDER CULBERTSON

Decision of the Judges . . . . . .

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An Extraordinary Offer.

As we wish to proceed at once to business, we have, at a very great sacrifice, purchased the whole edition of the most beautiful Chromo we have ever seen. It is entitled, **"Saved From the Fire."** *For one month we will furnish them to our agents for canvassing purposes, to be given as premiums instead of* "Indian Summer," *until the latter is ready, which, as will be seen by the certificate of Messrs. Shober & Co., will be in about six weeks. We will ship every Chromo the very day the subscription is received.*

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CONSTITUTION

OF THE

Moral Education Association

OF BOSTON.

ARTICLE 1. This Association shall be called THE MORAL EDUCATION ASSOCIATION OF BOSTON.

ART. 2. The objects of this Association are, to endeavor to instil a respect for the general principles of morality in every department of life; to seek after and to disseminate, especially among mothers and young people, a knowledge of the divine laws that should govern human life in the relation of the sexes; to ask of our Legislative and Executive bodies, national, state, and municipal, the enactment of such statutes as are needful, and the enforcement of such as exist, for the prevention of vice and the promotion of social purity.

ART. 3. Any person friendly to this work may become a member of this Association by making application to the Executive Board, receiving a notice of his or her election, signing the Constitution, and paying the sum of one dollar annually. Any member may become a life-member by the payment of twenty-five dollars in place of the annual fee. Any person of known interest in this or similar work, at home or abroad, may be made an honorary member by a vote of the Board.

ART. 4. The officers of this Association shall consist of a President, Vice-Presidents, Secretaries, Treasurer, and an Executive Board of not less than thirteen, nor more than twenty-five members, the other officers being *ex-officio* members. This Board shall have entire charge of the regular business of the Association, including the enactment of their own by-laws and the filling of all vacancies occurring within the financial year. Seven of its members shall constitute a quorum.

ART. 5. The annual meeting of this Association shall be held at such time and place as the by-laws shall provide, and shall be called by advertisement, at least one week in advance, in prominent Boston papers.

ART. 6. The financial year of this Association shall begin with the first regular meeting in the autumn.

ART. 7. The officers of this Association shall be chosen at the annual meeting, and by such method as shall be specified in the by-laws. They shall hold their respective offices one year, or until their successors are appointed.

ART. 8. This Constitution may be amended at any regular meeting of the Association by a two-thirds vote of the members present, provided the amendments proposed have been previously submitted, in writing, to the Executive Board, and due notice of the intended change has been given at a previous regular meeting.

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WE WILL SEND

The Companion Free to Jan. 1, 1875, to all new subscribers sent us during the months of November and December, 1874.

MAGNIFICENT PRESENTS

TO BE GIVEN

To Subscribers to the Companion,

JULY 1, 1875.

100 GIFTS IN ALL!

1 Superb Chickering Piano, cost.....$675
1 Beautiful Chickering Piano, cost.....$550
1 Fine Piano, cost.....$450
1 Upright American Parlor Organ, cost...$375
1 American Parlor Organ, cost.....$300
1 American Parlor Organ, cost.....$210
3 Waltham Gold Watches, stem winders, cost of each.....$150
2 Waltham Gold Watches, stem winder, cost of each.....$125
6 Waltham Gold Watches, cost of each....$100
6 Gold Watches, Hunting Cases, good time-keepers, cost of each.....$75
6 Gold Watches, Hunting Cases, good time-keepers, cost of each.....$60
6 Gold Watches, Hunting Cases, good time-keepers, cost of each.....$50
6 Gold Watches, Hunting Cases, good time-keepers, cost of each.....$35
12 Silver Watches, Hunting Cases, good time-keepers, cost of each.....$25
12 Silver Watches, Hunting Cases, good time-keepers, cost of each.....$20
35 Silver Watches, Hunting Cases, good time-keepers, cost of each.....$16

THE PRESENTS OFFERED ABOVE

Will be given in addition to a Premium for each new name.

In seeking to extend the circulation of the COMPANION, its Publisher find that the best agents they can interest in the work are its subscribers, who know its character and can speak highly of its merits.

For this reason they offer inducements only to subscribers, to use their influence and to spend their time in its behalf.

These inducements are in the form of Presents and of Premiums, which are simply given as payment for work done.

Although the Presents and the Premiums are very costly and valuable—and may seem to some persons extravagant—yet they present what seems to us the best way of paying commissions for new names,—as all papers are obliged to pay commissions for this purpose, or to employ Agents at heavy salaries.

We cannot do as others do, in order to secure a large circulation for the COMPANION,—for its price is so low, and its publication is so costly, that it could not live a year unless it had a large subscription list.

The Gifts that we offer will be given to the one hundred subscribers to the Companion who send us the largest numbers of new names up to July 1, 1875.

The Presents
ARE GIVEN TO SUBSCRIBERS,
NOT TO
CLUB AGENTS.

The Presents are not given to newspaper club agents, for the reason that their business gives them facilities which a regular subscriber does not possess, and it is not, therefore, just to place an ordinary subscriber in competition with an organized business. We wish the Presents to be received by regular subscribers to the paper—boys, and girls, and other persons—scattered all over the country, who can only devote intervals of their time to the work, and who will find the Presents ornaments to their homes, or useful in every-day life.

The Premiums are given alike to all subscribers to the paper, whether newspaper agents or not, who send us new names. See the *Premium List* for descriptions of all Premiums given.

ON THE
OTHER SIDE OF THIS SHEET

We give the names of the subscribers to the COMPANION who received Presents in July of this year, 1874.

NAMES OF SUBSCRIBERS

Who received the Seventy Presents given by the Publishers of the Companion last July, 1874.

These subscribers received the Seventy Presents offered to those who sent us the largest number of new names between November 1, 1873, and July 1, 1874.

The Presents were given in addition to a Premium for each new name sent. For instance, C. S. Murdock, Ridgway, N. Y., to whom we gave the Chickering Piano for 156 names (which was the largest number sent us), not only received the costly Piano, worth $535, but received 156 Premiums—or what amounted to 156 Premiums—besides!

These Presents have given great satisfaction. We give the names and the places of residence of the subscribers who received them. Opposite each name, the number of new names is given that the subscriber obtained. Several of these subscribers sent us the same number of new names; but the Presents were given according to the dates on which the names were received.

The $535 Chickering Piano.

C. S. Murdock, Ridgway, N. Y.....156

A Beautiful Piano, Cost $450.

Frank Finch, Clyde, N. Y.....130

Best Parlor Organ, Value $360.

C. W. Bennett, Quincy, Mich.....148

Second Organ, Value $300.

George A. Fairbanks, Corinth Flats, N. H.....103

Waltham Watches, $100 each.

Henry C. Landon, Frenchboro, N. J.....60
Carrie V. Nolin, Reading, Pa.....59
S. A. Rich, South Wellfleet, Mass.....58
Clara J. Van Vleck, Ionia, Mich.....63
Willis Moffitt, Bedford, O.....56
Eugene Taylor, Red Oak, Iowa.....41

Gold Watches, $75 each.

H. M. Fletcher, Newport, N. H.....202
Adam Tolman, Concord, Mass.....87
A. B. Palmer, Orfordville, N. H.....74
Charles Earhest, Westville, Ind.....33
K. C. McKinney, Crow River, Minn.....31
Cyrus D. Holmer, New Carlisle, Wis.....21

Gold Watches, $60 each.

F. L. Hodgdon, Northfield, Vt.....99
H. A. Kenyon, Dwight, Ill.....77
F. A. Palmer, Tuftonboro', N. H.....47
Frank Roundy, Boston, Mass.....26
J. H. Woodburn, Sterling, Ill.....25
Eva O. Tuck, Gloucester, Mass.....25

Gold Watches, $50 each.

J. A. Wagner, Norwich, N. Y.....104
Cora J. Gower, Portland, Me.....47
J. M. Sherwood, Raleigh, N. C.....34
Edith R. Boyle, Mercer, Pa.....24
Annie Golden, Van Meter, Iowa.....23
Peter McFarlane, Trout River, N. Y.....24

Gold Watches, $35 each.

John Ledbetter, Liberty Hill, Texas.....22
Felecia Reynolds, Emerald Grove, Wis.....22
Hattie M. Chase, South Dennis, Mass.....16
G. W. Dakin, Cleveland, Ohio.....22
J. O. Hancock, Red Wing, Minn.....22
H. C. Anthony, Paris, Ill.....22

Silver Watches, $25 each.

Eva Parmenter, South Salisbury, Mass.....20
Samuel Roberts, Trenton, N. J.....20
Mrs. S. H. Reynolds, Jamesville, Wis.....20
Guy Shaw, Cabin Hill, N. Y.39
Flora W. Martin, Fond-du-Lac, Wis.....20
H. B. Gray, Warner, N. H.....20
Mina J. Luck, Adrian, Mich.19
Milla Newman, Fayetteville, Vt.....19
Charles Bodell, Cannon Falls, Minn.....19
Milton G. Miller, Gunsburg, Ind.....19
Charles K. Ely, Paris, Ill.....18
P. C. Burget, Shelbyville, Ill.....17
John A. Aldrich, Fort Madison, Iowa.....17

Silver Watches, $20 each.

E. C. Cooke, Pawtucket, R. I.....20
Susan Rice, Berlin, Mass.....16
A. J. B. Goulding, Hardwicke, Mass.....20
Charles E. Fife, Pownal, Me.....20
C. H. Fletcher, Newport, N. H.....15
G. B. Osgood, Chelsea, Ia.15
S. S. Nutting, Chicago, Ill.....16
O. V. Moore, Wallingford, Vt.....16
W. D. Hitchcock, Alpena, Mich.....16
James Kennedy, Bedford, Mich.....15
F. L. Jones, Jr., Wilmington, O.....15
J. A. Emery, Boston, Highlands, Mass.....13
R. Fowler, Jr., Stockton, N. Y.....14
F. L. Hayward, La Harpe, Ill.....14
J. M. Uish, Ptouts Valley, Pa.....14

Silver Watches, $13 each.

Joseph Filay, Germantown, Pa.....13
Frank Wiswell, Clyde, O.....13
C. E. Holbrook, Somerville, Mass.....13
F. D. Perkins, Rome, N. Y.....13
A. M. Weber, Lima, Ind.....13
Henry Wood, Scammon, Ia.13
Mrs. Ann Eisenbarg, Erie, Pa.....13
S. E. Lewis, Bridgewater, Vt.13
Harry Comstock, Keokuk, Iowa.....11
G. F. Ogden, Croton, N. Y.....11
G. L. Cotton, Bellevue, Ia.....11
Willie Bale, Union Star, Mo.....11
Chas Grey Hunnicutt, Kan.....11
Jane Simmons, Bradford, Mich.....11
F. W. Lasch, Stockton, N. Y.....11

SOLICITING NEW NAMES.

In soliciting new names for the Companion, our friends must remember to state that its price is

$1 75,

And that this includes the payment of its Postage by us.

TRY TO GET A PRESENT.

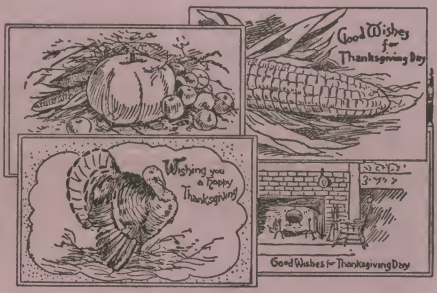
Be sure and endeavor to get one of the Presents. Only 166 new names secured last year a costly Chickering Piano, worth $535.

And Ten new names was the lowest number that drew a Present, which was a pretty silver Watch, worth $15.

Try for one of the Gifts! and remember if you do not get a Present, you can secure valuable Premiums.

Thanksgiving Post Cards

SOMETHING NEW



No. 4813-A.—Four beautiful post cards with appropriate designs and Thanksgiving greeting on each, with post card imprint on front. All highly embossed in many colors on tinted cardboard with gold borders and decorations. These are entirely new and novel designs, and will be found very useful to send to members of your class or for personal use. Price, in lots of ten or more, **$1.00 per 100**, postpaid.

ADDRESS:

David C. Cook Publishing Co.,

ELGIN, ILLINOIS.

L.P. 8

EXPIRATION NOTICE.

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Person to whom goods were ordered sent, Mary L. Everett

P.O. J Remsen

St. No., P.O. Box or Rural Route No. County Oneida

Name of S.S. Chapel State N.Y.

SPECIAL NOTICE.

ELGIN, ILL., Nov. 1908.

DEAR FRIEND:

The order which you kindly gave us for the papers listed below expires with this month. We hope you have been pleased with the supplies and will continue taking them. Should you wish to continue this order without change, please carefully fill out blank at bottom of sheet, in full, and return to us at an early date.

N. B.—If practical please order for such a length of time as will make your subscription end with some regular quarter.

NEW ORDER.

If you wish to make a change of any kind in your present order (which is shown below in the left hand column) please cross off memorandum there made and write an entirely new order in space below. Also fill out blanks at bottom of this sheet in full and return to us at an early date.

N. B.—If practical please order for such a length of time as will make your subscription end with some regular quarter.

Papers	Price each for one year.	Price each for one quarter.	Amount.
15 Young People's W'kly	50c.	13c.	
6 The Boys' World	25c.	6¼c.	
6 The Girls' Companion	25c.	6¼c.	
The Weekly Welcome	15c.	4c.	
Dew Drops	20c.	5¼c.	
New Century Tea	40c.	10c.	
The Boys' Teacher (Just issued)	40c.	10c.	
Total cost of goods ordered above			

Papers	Price each for one year.	Price each for one quarter.	Amount.
Young People's W'kly	50c.	13c.	
The Boys' World	25c.	6¼c.	
The Girls' Companion	25c.	6¼c.	
The Weekly Welcome	15c.	4c.	
Dew Drops	20c.	5¼c.	
New Century Tea	40c.	10c.	
The Boys' Teacher (Just issued)	40c.	10c.	
Total cost of goods ordered above			

HOW TO SEND MONEY

Customers should send money in one of the following ways: 1st. An express order, which you can buy at any express office: 2d. A post-office order, which can be bought at most post-offices; 3d. A draft on New York or Chicago, which you can buy at your bank. **Do not send postage stamps;** they often become damp in the mail, and so stick together as to be worthless. Do not send currency or silver by mail without registering, as either is liable to be stolen.

To David C. Cook Publishing Co.:

Please continue above order from ..... 1st for ..... months
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in payment for which I herewith send $ .....

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CONCERT.

A Grand Concert will be given by the REMSEN CHOIR at the Rev. Morris Roberts' Church, in Remsen Village, on Wednesday evening, August 1st, 1860, at which will be sung the Sacred Oratorio—

"Esther, The Beautiful Queen."

Composed by Wm. B. Bradbury.

ROBERT I ROBERTS—Leader. MRS M PADDOCK—Pianist.

PROGRAMME.

Part 1.

No. 1. Chorus, "Haman, Haman, Long live Haman."—*Choir.*
No. 2. Solo & Chorus, "But behold this Mordecai."—*Haman & Choir.*
No. 3. Chant, "There is a certain people." —*Haman.*
No. 4. Chant, "The silver is given."—*King.*
No. 5. Solo, Duet & Chorus, "A song of joy."—*King, Haman & Choir.*
No. 6. Solo, "Lo! o'er the wicked."—*Prophetess.*
No. 7. Solos & Chorus, "Israel! O Israel!"—*Esther, Mordecai & Choir.*
No. 8. Solos & Choruses, "Go thou unto the King," &c.—*Mordecai, Esther & Choir.*
No. 9. Chorus, "To that goeth forth and we path."—*Choir.*
No. 10. Dialogue, "What is it, Queen Esther?"—*King & Esther.*
No. 11. Solo & Duet, "Long live our Beauteous Queen!"—*King & Esther.*
No. 12. Chorus & Solo, "Haste to the Banquet Hall."—*Choir & Haman.*
No. 13. Solos & Choruses, "Why should this Hebrew," &c.—*Zeresh & Choir.*

Several interesting pieces will be sung between the two parts.

Part 2.

No. 1. Chorus, with Solos, "God is the Refuge."—*Choir, First Maid of Honor, & Mordecai.*
No. 2. Solo & Chorus, "What honor and dignity."—*King & Choir.*
No. 3. Solos, "What honor and dignity," &c.—*King & Haman.*
No. 4. Chorus, "Aha! Aha! proud Haman begins to fall."—*Choir.*
No. 5. Quartette, "The King has given Commandment."—*Tenors & Basses.*
No. 6. Choruses & Solo, "Open ye the gates," "Trust in the Lord forever."—*Choir & Mordecai's Sister.*
No. 7. Solo, With Chorus, "Thou wilt keep him."—*Maid of Honor & Choir.*
No. 8. Solo & Chorus, "Thus shall it be done."—*Haman & Choir.*
No. 9. Solo, "Thy galling defeat."—*Zeresh's Maid of Honor.*
No. 10. Duet & Chorus, "Long live our Beauteous Queen!"—*King, Haman & Choir.*
No. 11. Music by the Piano.
No. 12. Dialogue, "What is thy petition," &c.—*King, Esther & Harbonah.*
No. 13. Quartette, "Do I wake or am I dreaming!"—*Mordecai, Zeresh, First Maid of Honor, & Hegai.*
No. 14. Chorus, "When the Lord turned again."—*Choir.*

A GRAND FINALE.

No. 15. The "Old Hundred" in Choral style, with Accompanying Chorus, "Praise ye the Lord!"—*Choir.*

The above Concert is given for the special benefit of Mr. Roberts, the Leader—he having had the misfortune of losing his health, and being far from home and kindred. We hope that his friends and acquaintances will favor him by being present at this Concert in full force.

Admittance---15 cents. Children, 10 cents.

MANAGERS: E. M. LOCKERN, JAS. MITCHEL, R. R. ROBERTS, R. P. WILLIAMS.

REMSEN, JULY 27, 1860.

You and your friends are invited to attend

THE

EIGHTH ANNUAL COMMENCEMENT

OF THE

New York Medical College

FOR

WOMEN,

TO BE HELD AT

Association Hall,

ON

Thursday Even'g, March 23d, 1871.

At 8 o'clock.

SEER, Printer, 729 Broadway.

Order of Exercises.

Music.—*"Overture to Wm. Tell."* = ROSSINI.

PRAYER, BY REV. THOMAS STREET.

Music.—*"Polonaise Mignon".* = = THOMAS.

ADDRESS,

BY HON. STEWART L. WOODFORD.

Music.—*"Die Wacht am Rhein."* =

Transcription by MORA.

CONFERRING OF DEGREES,

BY MRS. ELIZABETH CADY STANTON.

VALEDICTORY, (on behalf of the Class,)

BY MRS. P. J. B. WAIT.

Music.—*"Overture to Crown of Diamonds."* AUBER.

VALEDICTORY, (on behalf of the Faculty,)

BY PROF. F. S. BRADFORD, A.M., M.D.

BENEDICTION.

Music.—*"Fackeltanz."* = = MEYERBEER.

Mr. Antonio L. Mora will preside at the Organ.

Graduating Class.

MRS. CHARLOTTE C. DRUMMOND, New York City.

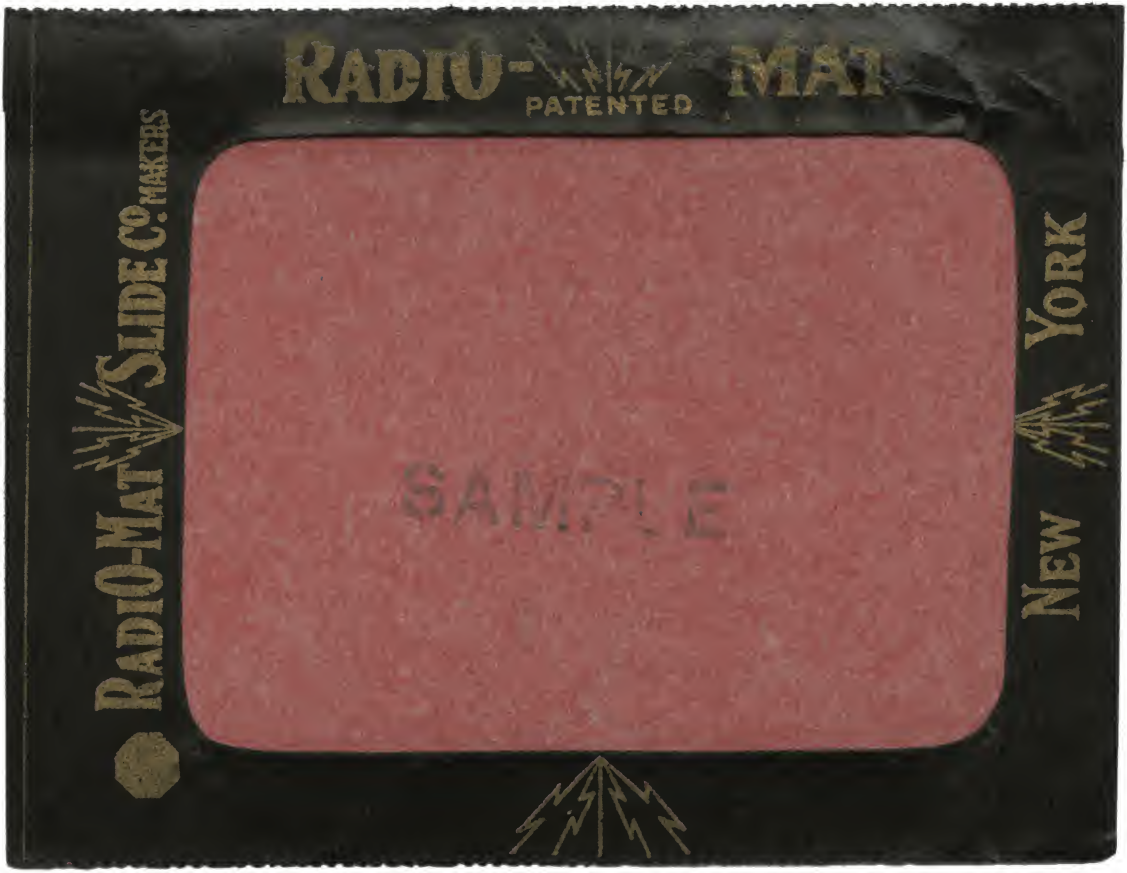
MRS. FANNIE B. HOLDEN, South Norwalk, Conn.

MISS HELENE S. LASSEN, New York City.

MRS. JOSEPHENE SMITH, New York City.

MRS. P. J. B. WAIT, New York City.

MISS FANNIE E. WHITE, Kalamazoo, Mich.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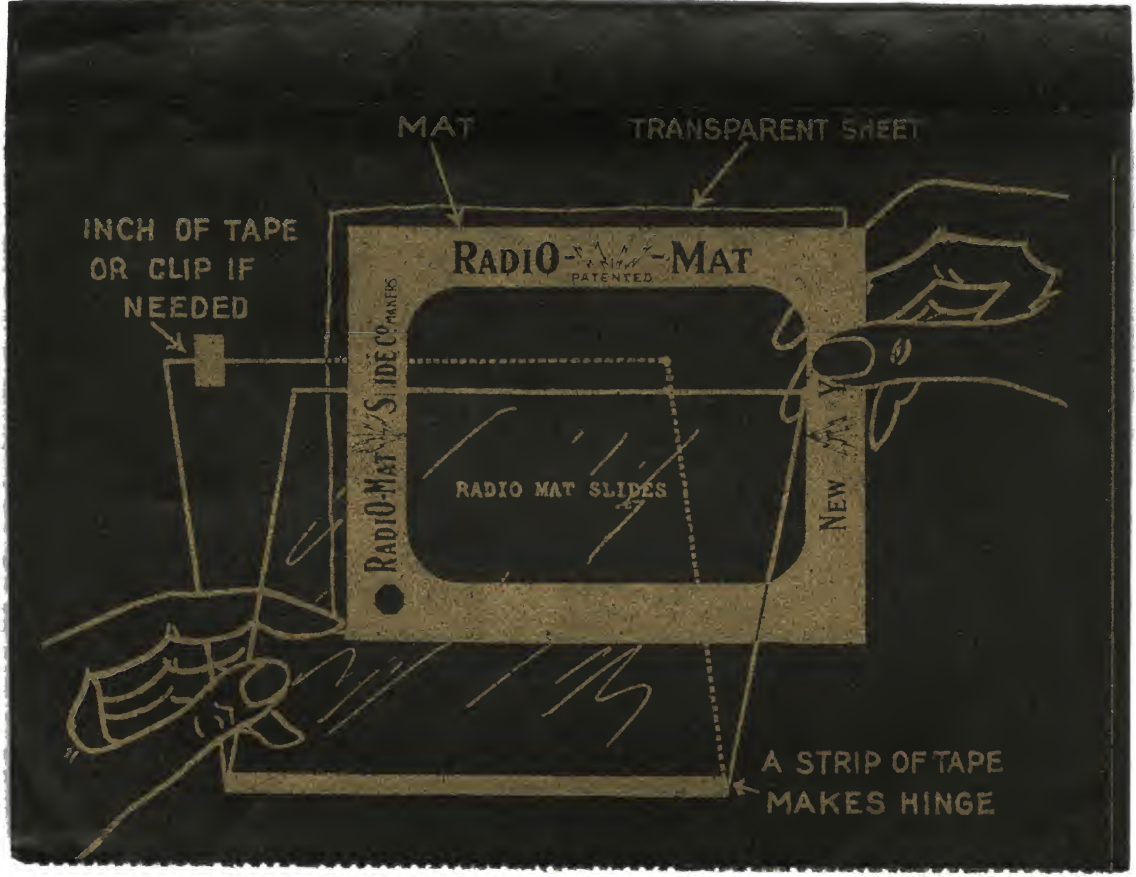
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"SHOULD AULD ACQUAINTANCE BE FORGOT?"

TEACHERS'

"Social Re-Union"

AT NEW HAVEN HOTEL,

(New Haven, Conn.)

Wednesday, August 9th, 1871.

2.00 P.M.

Arrivals, Preliminary Greetings, etc. Everybody Happy. How's All?

4.00 P.M.

Dinner, (with Apple Pie in Sections.)

"And they shall gnaw a file."

5.30 P.M.

Carriage Drive---In and around the City of Elms.

7.00 P.M. until——?

Re-Union, Soiree, Experience Meeting, Music, Domestic History, Genealogies, Comparing Notes, etc.

Yourself and family are cordially invited.

H. C. PERCY,
T. P. BALDWIN,
B. G. BRYAN,
} *Committee of Arrangements.*

OVER]

MATHEMATICAL, ETC.

Whereas, It is believed that divers and sundry of our teacher friends have not yet attained to the position of MILLIONAIRES, it behooveth the Committee of Arrangements to make a preliminary and succinct exhibit of "about what this thing is likely to *cost!*" The Committee beg leave, therefore, to cipher as follows:

Fare, N. Y. to N. H., by steamer—no charge for berth	$1 25
Stateroom on boat	1 00
Breakfast on boat	75
(Railroad Fare, N. Y. to N. H. $2 25.)	
Street Cars to New Haven Hotel	06
(Carriage, if you prefer, 50 cents)	
"Re-Union," Dinner, etc., at Hotel	2 50
Carriage ride about the city	50
Return fare to N. Y., same as above.	

Steamer leaves Peck Slip, East River, N. Y., every night at 11 o'clock. Returning leaves N. H. at same hour—11 P.M. Railroad trains, every two hours.

The above presupposes all will go to Gotham to start. Those residing in Boston, Ireland, Europe and Oceanica, must figure on a different basis. The New Haven expenses will not exceed $3 50, unless you stop over, (or fall into the hands of the police!)

The Freedman's Bureau is now in such a dilapidated conditon as to render "transportation" there-*on* entirely unsafe. We advise none to try it.

All which is politely submitted.

H. C. P., T. P. B., B. G. B.,
C. of A., N. T. Re-U.

OVER]

Please Mention This Paper When Writing to Advertisers

Announcement of the Youth's Companion for 1875

(A Brilliant Volume).

The Volume of the Companion for 1875, as it is the most comprehensive that has been published during its long history of fifty-three years. We give a few of the leading features:

A Charming Serial Story.
By Rebecca N. Hooper, author of "Conny," "Molly," &c.

A Series of Papers
Written expressly for the Companion by Hon. Thomas Wentworth Higginson, entitled "Young Folks Who Have Helped Themselves."

Story of Adventure.
A Story of Naval Adventure. By Hon. Samuel Wentworth Cozzens, author of "The Marvellous Adventure."

Experiences of Men Matron.
Members going south and returning will find in it a host of hints for their starting for the interior. By **Rev. W. H. Baker**, ex-Matron of the New Haven Reformatory.

Australian Adventures.
Scenes and Incidents among the extraordinary class of immigrants will prove a most entertaining feature. By **C. A. Stephens**, author of "Camping Out," "Down East," etc.

A Dazzling School Romance.
Ruth Chamberlain at Saratoga, among the fashionable people at the most magnificent watering-place in the world, will be from week to week the centre of attraction.

Character Sketches,
Life-like and readable, by **Rose Terry Cooke**, **Harriet Prescott Spofford**, author of "The Amateur Housekeeper."

Travel in Iceland.
Sketches by **Dr. Hjalmar Hjorth**, author of "An Artic Boat Journey," etc., etc.

Articles on Foreign Topics.
Explaining current events, and the position of affairs, by **Rose. W. Lane**, who has been a year in the old World, in which time he has visited different countries.

Stories for Girls.
A Series of practical Stories for Girls, by **Helen Hunting Jackson**.

PRACTICAL ARTICLES,
Prepared by Writers, each of whom is recognized as by Perfection, or a Master of his topic or Theme to treat a given topic, and who has made such subjects as he writes upon a Study.

Our Schools of Special Training—of technical schools—such as Industrial Art, Boston Institute of Technology, Agricultural College and the Normal School. Each of these special schools, and their aims and methods, will be described.

How to get an Education—Giving the experience of those who have done it by their own hard work, and the various methods of earning and saving, by which they have obtained the means to pay for a college course.

How to get an Education.—Or, what have a poor girl may become a Teacher? and the various methods by which she may obtain the means and the training which will enable her to get on an equal footing.

Advice Upon Reading.—Giving a course of Reading to guide as well those who have access to public libraries as those who are limited to the reading matter of the fireside.

Every Life in Young Men.—Showing the methods of the Boarding-house, the Hotel, the Restaurant, the Saloon, and the Club.

The Social Dangers of City Life.—Which will be a timely warning to young men.

How a Student can Support Himself Through College.—Showing the various methods by which students have done it, and the amount of money which can be earned in each.

How to Become a Journalist.—Showing the different departments of a Newspaper Office, and the duties of each.

Useful Affairs in Wash—ington.—Which will be a timely warning to young men who are ambitious to get employment in Washington.

Short Articles on Health,

The Children's Department, which has always been a specialty in such journals, and the little ones, will be sure, from what is now planned, to please.

Amusements, Articles will be given on out-door sports and in-door games. "Chair to Grace," one of the features of the present year, is most eagerly sought for, and all are given to please the young.

Elaborate Editorials, dealing fairly but fearlessly with the questions of the day, and discussions will be given, relating to subjects current politics, scientific and other topics.

Please Mention This Paper When Writing to Advertisers

Youth's Companion

WEEKLY PAPER FOR YOUNG PEOPLE AND THE FAMILY

EIGHT PAGES—52 LARGE PAGES

The Most Interesting, Instructive and Entertaining Weekly Publication for Young People and the Family in the World.

Every number contains stories by the most popular writers for young people, articles on subjects of special interest to boys and girls, and timely editorials on the questions of the day.

The Companion is a favorite in the home because it is adapted to the needs of every member of the family, old and young.

Its editorial page is clean and wholesome, and is conducted with ability and judgment.

Its Children's Page is a source of delight to the little folks.

Its Boys' and Girls' Page is filled with bright stories, anecdotes, and articles of special interest to young people.

Its Serial Stories are by the best writers of fiction.

Its Sketches and Short Stories are of the highest order of merit.

Its Special Articles on Travel, Adventure, Natural History, Science, Mechanics, Manufactures, Athletics, Games, Etiquette, Health, Home Decoration, Cookery, Needlework, Fancy Work, Etc., Etc., are unsurpassed in interest and value.

Its Anecdotes, Facts and Miscellany are numerous and entertaining.

Its Weekly Budget of News is a complete and reliable record of the world's progress.

Its Prize Competitions are open to all subscribers, and are of unusual interest.

Its Illustrations are numerous and of the highest order of excellence.

ITS CONTENTS.

THE COMPANION is comprehensive in its choice and skilful in its treatment of every variety of reading matter.

Observations in Natural History,
Sketches of Home and Social Life,
Stories of School Life,
Scientific Articles,
Letters of Travel,
Historical Articles,
Articles upon Horticulture,
Editorials upon Current Topics,
Articles upon Health,
Stories of Adventure,
Poetry,
Religious Articles.

Selections for Declamation,
Sports and Pastimes,
Illustrated Stories for Children,
Facts and Incidents,
Anecdotes and Puzzles.

ITS CONTRIBUTORS.

AMONG THE WRITERS FROM WHOM THE COMING YEAR will be the following well-known writers:

J. T. Trowbridge,
Edward Eggleston,
Rev. W. H. H. Murray,
Dr. E. E. Hayes,
C. A. Stephens,
Samuel W. Cozzens,
George M. Towle,
C. C. Hazewell,
Theron Brown,
Heinrich Hallenreuth,
Prof. Tourjee,
Louise M. Alcott,
Rebecca Harding Davis,
Ruth Chesterfield,
Louise Chandler Moulton, Julia A. Footner,
M. A. Dectone,
J. D. Chaplin,
E. Nesbit.

SEVEN REASONS

For Subscribing for the Youth's Companion.

I.

It is carefully edited, and is a safe paper for the family circle.

II.

Do not think because it is so cheaply edited that it is dull and poor. It is only one of the brightest and most attractive papers published.

III.

The older numbers of the weekly that we issue in 1887 are read between the lines.

IV.

No publications, of any portion of each, give more lively reading, or more carefully prepared articles. They embrace a great variety of reading, ranging from light and entertaining stories to the most solid and instructive articles upon agricultural and practical topics. Poetry, research prepared by well known and brilliant writers. In the highest sense, therefore, the Companion is a family paper, made useful and interesting alike to old and to young.

V.

It is issued every week—not once a month,—and gives more than twice as much reading matter as is usually given in the 25 magazines, and that more than is given by the $1 50 magazine.

VI.

It is printed on good type, and comprises, but in a more condensed form, the same amount of matter as some of the large papers that retail at eight times its price.

VII.

The subscription price, $1 75 per year, is $1 75. This includes the payment of the postage by the Publishers. For this small sum the subscriber receives a new number of reading, and nearly the same amount by a year, as is furnished by the $3 00 magazines, which are sold at $3 00 per yr. If the Companion did not have a large circulation it could not be published without serious loss for less than $3 a year.

In connection, let us say that while the Publishers aim to be economical, and to make the paper pay for its circulation, it is eminently popular, and seeks by its character to promote the interests of the home and of each individual member and subscriber, in the widest sense.

MAGNIFICENT PRESENTS

Will be given to those subscribers who send in their names at once, and as a Premium for Prompt Action

Two Grand Gifts will be given away.

100 PRESENTS GIVEN.

Two Dollar-ing Pieces—See Pictures of the Silver Pieces Answers Queries.

Thirty-five Gold Watches and Sixty Silver Watches

Besides these a Premium, of a handsome set to given for each one hundred Persons who Answer Correctly.

The Competition will be open from to all new subscribers and on during the month of November and December.

PERRY MASON & CO.,
Publishers,
Boston, Mass.

NATIONAL
BANK NOTE REPORTER,
AND FINANCIAL GAZETTE.

L ...publisher, NEW YORK, JULY 2, 1866. OFFICE, 76 Nassau Street.

Entered according to Act of Congress, in the year 1866, by L. Mendelson, in the Clerk's Office of the District Court of the United States, for the Southern Distri ...New York.

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Vol III. No. 1

THE NATIONAL
Bank Note Reporter,
AND FINANCIAL GAZETTE.

Furnished only to Subscribers.

Published Monthly, Semi-Monthly & Weekly.

Monthly, (per annum) - - - 1 50
Semi-Monthly, - - - - - 3 00
Weekly, - - - - - - - 5 00

The plan of this Reporter being different from any other one published, that by describing the genuine bills as well as noting the counterfeits and fraudulent ones, enables any one to detect at a glance, by comparing the bill presented with the description in the Reporter whether it is genuine or not, or is issued by the bank it purports to be from.

Ev ery counterfeit that has ever been made has one or more mistakes in it. Our aim is to show what t ...s make, and not say "good imitation" or "better refuse."

Subscriptions may commence with any month. All letters must be addressed to

L. MENDELSON,
Lester Box, 5,196. 76 Nassau St., New York.

All orders for the purchase or sale of Stocks, Bonds, Gold or Silver will receive our personal attention.

COUNTERFEITS & FRAUDS.

Bank of Genessee, N. Y.
10s, altered—train of cars, &c.

Attleborough Bank, Mass.
10s, imit., female on eagle—r e, farmer—l e, male portrait, red two across—very well executed.

Rockland Bank, Me.
20s, imit., female between 2 and 0—r e, female and cornucopia—l e, female and spear.

Union Bank of Delaware.
10s, altered from Egg Harbor Bank, N. J. Cows in a stream—r. e, boy's head—l e, two girls. Look out!

American Bank, Providence, R. I.
10s, altered; eagle, tree, female, lower left corner, die—r e, portrait of Franklin.

DIAGRAMS—See last Page.

These Diagrams are designed and invented for the purpose of extending throughout the United States the mode of redemption of mutilated Currency by the U. S. Treasury, and establish a uniform system of per cent. discount of all mutilated Currency, corresponding with the Rules of redemption by the Treasurer of the U. S. In this way there will be a uniformity between the Treasury and the Banks, and Banks with their depositors, and depositors with their customers, &c., all will take it understandingly, and a standard of redemption will be established, and the community not be left in the dark with reference to mutilated currency, and derive a great benefi thereby.

HOW TO APPLY THE DIAGRAMS.—For instance: suppose on a bill (of Diagrams Nos. 1 and 2,) there are several parts mutilated, of at least one-fourth of four separate spaces, on the Diagram, missing; average them, which will fill three spaces, and vacate one space, a deduction of one-twentieth of the face value will be made. Any fractional part of a space does not lessen the face value. Where the mutilation amounts to one or more spaces clearly missing, and leaves others, with fractions and not amount to one space altogether, it will not be counted, and no deduction will be made. (All bills split in Two, if genuine and perfect, are worth one-half.)

Where one-half of a bill is missing (or ten spaces), it will be redeemed by the Treasury for half its face value; but, if more than one-half is missing, it will not be, it is worthless.

EXTRA.
SEE LAST PAGE.

Diagram No 2 detects the new TWENTY DOLLAR COUNTERFEIT GREENBACK now in circulation. The diagram is the size of the genuine. The $20 counterfeit is full one-fourth of an inch SHORTER than the diagram and genuine 20. It is dated March 10, 1863. No. 41,307. The figure "4" in the number, is above and out of line with the other figures. It is shorter than the diagram and the genuine—consequently bad. Look out for it.

NOTICE.

The Notes of the ILION BANK, N. Y., are bought at 10 per cent. discount by the New York Brokers.

HUBBEL'S
OLD CABINET BRANDY.
MEDICATED.
Certain Remedy for Diarrhœa, Cholera Morbus, Pain in the Bowels, and Colic.
GEO. C. HUBBEL & CO.,
Proprietors of Golden Bitters, Hudson, N. Y.
Depot: American Express Building, New York.

Counterfeit Greenbacks, 3d page
Southern Banks page 47.

LAWRENCE, BROTHERS & CO.,
BANKERS,
16 Wall street, New York.
Government Securities and other Stocks, Bonds, &c., bought and sold on commission for cash. Deposits received from Banks, Bankers, Merchants, and others, subject to check at sight. Collections made on all accessible points in the United States.
SOUTHERN BANK NOTES and SOUTHERN SECURITIES bought and sold on commission. Consignments of Cotton solicited.
DEWITT C. LAWRENCE, JOHN R. CECIL,
CYRUS J. LAWRENCE, WM. A. HALSTED.
May 15

SHIRTS.
SURE FIT.
SHIRTS MADE TO ORDER AT
$12 00 per dozen, or
6 00 " half dozen.
GENTLEMEN SAVE
$36 00 on one doz. linen shirts.
16 70 " " New York Mills shirts.
15 80 " " Wamsutta "
9 30 " " 3d quality "
2 00 on one single linen or Marseilles vest.

HOW TO DO IT.
Buy your goods and send to yourself the profit you make by having your shirts made of your own materials, by
O. HOUSSON, 421 Broadway, N. Y.,
at the Low Price of $12.00 per dozen, or $6.00 per half doz.
June 15

ROYAL HAVANA LOTTERY
OF CUBA.
Conducted by the Spanish Government.
$360,000 in gold drawn every 17 days. Prizes cashed and information furnished. The highest rates paid for Doubloons and all kinds of Gold and Silver.
TAYLOR & CO.,
May 15 Bankers, No. 16 Wall st., N. Y.

HUBBEL'S GOLDEN BITTERS,
HUBBEL'S GOLDEN BITTERS,
HUBBEL'S GOLDEN BITTERS,
THE BEST TONIC IN THE WORLD.

HUBBEL'S GOLDEN BITTERS.
HUBBEL'S GOLDEN BITTERS.
HUBBEL'S GOLDEN BITTERS.
FOR WEAKNESS AND GENERAL DEBILITY.

HUBBEL'S GOLDEN BITTERS,
For Sale in all parts of the World.
June 2

Benedict & Doty's Bank.....Attica, N. Y
C. R. BENEDICT, E. A. WEST,
LEONIDAS DOTY, Bankers. Cashier.

Monetary.

NEW YORK, June 20, 1866.

Gold has been held trembling in the balance today by the contending forces of speculation for a rise and fall respectively. The market opened at 138, and after touching 163⅝ declined to 153, from which point it rallied to 153⅝. It then began to recede, and at four o'clock touched 152¾, and finally closed on the street at 152⅞ a 153. The supply of coin for delivery was moderately easy, and the borrowing rates ranged from 3-16 to ⅜ in favor of the lender.

The stock exchange continues to show greater activity and firmness and the tendency of prices is upward. Fort Wayne, Reading and Michigan Southern are the strongest of the railway shares and Erie the weakest. The Reading Company has just declared a semi annual dividend of five per cent, payable on July 10.

The money market continues very easy at four per cent on government collaterals and five on railway securities, with exceptions as low as three per cent on the former. The demand from the Stock Exchange is a little brisker, owing to the reviving activity of speculative business, but it is still far from adequate to absorb the supply. There is no change to note in the discount line. First class signatures are quoted at six per cent, and the second heat at 6¾ a 7, while moderately good are quoted at 8 a 9.

Foreign exchange has been inactive, as is usual on both Wednesdays and Saturdays, and bankers' bills on England, at sixty days, were rated at 108 a ¼.

Quotations for Specie.

CORRECTED BY THEO. GROMMELIN.

New Amer. Gold	$1 50	New Amer. Silver, 1	44
Old do do	1 56	Halves and Quart	1 44
Victoria Sover'ns	7 10	Dimes and Half	1 41
Old do	7 10	Old Amer. ⅌ Dol.	1 50
Twenty Francs	5 50	do do ⅌ do.	1 50
Ten Thalers	11 50	Spanish Dol. perfect	1 50
X Guilders	5 85	Mex. do do	1 50
Span. Doubloons	22 25	Eng. Silver ⅌ £	6 50
Patriot do	22 25	Five Franc pieces	1 40
Bank of Eng. Notes,		Thalers	1 02
£ Sterling	7 10	German Crowns	1 44
		French do	1 44

Government Securities.

		Off.
Loans due 1881, registered	6 per ct.	103¾
do coupons	6 "	103¾
Loans Coupon, 1874	5 "	92
Loan, 1871	5 "	95⅜
United States 5-20 ₲s		102⅝
do 10-40 ₲s		103¾
Treasury Notes, 7 3-10 per cent, new		101
United States Certificates		101

Compound Interest Notes.

June, 1864,	112	May, 1865, 107
July, 1864,	111	August, 1865, 105
August, 1864,	111	September, 1865, 103
October, 1864,	110	October, 1865, 104
December, 1864,	109	

Land Warrants.

40 acres	92 cents per acre,
80 acres	90 " "
120 acres	88 " "
160 acres	74 " "

Treasury Transfer Orders—Fractional Currency.

The following circular has recently been promulgated:

TREASURY DEPARTMENT,
TREASURER'S OFFICE, June 15, 1866.

The circulars of March 16 and June 2, 1864, issued from this office, having been in some respects misunderstood by the officers and by agents of the express company, the following is substituted for those portions relating to the payment of transfer orders:

Transfer orders made upon national bank depositories may be paid in either of the following modes: First—wholly in United States or the notes of national banks, or both. Second—wholly in drafts on the conditions stated below. Third—partly in United States or the notes of national banks, and partly in drafts. When payment of such orders, in whole or in part is made in United States notes, or the notes of national banks, such notes shall be by the depository put up securely in packages and sealed with the seal of the institution, so that such packages may remain intact, with the amount therein contained distinctly marked thereon, which packages shall be addressed to the Treasurer of the United States, Assistant Treasurer or United States Depository, to whom the transfer order shall have been directed to be made, and delivered to the Adams Express Company or its agent, taking receipt therefor. Such packages shall contain none other than United States notes or the notes of national banks. When a depository offers to make payment of such transfer orders in whole or in part in Boston, New York or Philadelphia, or at another office in the place where the delivery is to be made, the agent of the Express Company shall receive the draft of said bank payable to the order of the Express Company, or other of the above-named cities where its funds may be, or on the place where such delivery is to be made, for the amount tendered to be paid in the manner, giving a conditional receipt for said draft. To be valid when it shall have been collected such drafts are not to be put in such package or envelop, but must be delivered upon directly to the express company, so as to be receipted for separately and conditionally. The proceeds of such draft, if drawn on a point other than the place named in the transfer order where delivery was directed to be made by said order, shall be collected by the express company and deposited with the Assistant Treasurer or designated depository of the United States other than a national bank depository, in the city where the draft is payable. When the drafts only a portion of the transfer order, and equal to the amount of the remainder of such order shall at the same time be delivered to the express company or its agents in the manner hereinbefore prescribed. In all cases the drafts, whether for the whole or a portion of the transfer order, must express upon the face that they are payable in United States notes or notes of national banks.

The circular of May 23, 1864, in relation to the reimbursement of depositories for postage or fractional currency redeemed, is modified that the depository may, should it so prefer, be reimbursed therefor by fractional currency forwarded from its office. Fractional currency will be furnished to a depository on the receipt of its certificate of deposit stating that so amount equal to the amount of currency desired, which must in all cases be one thousand dollars or its multiple, has been placed with said depository to the credit of the Treasurer of the United States. Fractional currency in like amounts will be furnished to others on the receipt of a certificate deposit that the amount has been placed to the credit of the Treasurer of the United States in a depository of the United States. The expense of transmission of fractional currency in favor of the above cases will be borne by the department. The officer or bank remitting parcels of United States currency which have been counted and put in packages, containing as near one thousand dollars or its multiple as may be, and write upon such packages the name of the bank or person remitting and the amount contained thereon, and on the outside of such package "Forwarded under contract with the Adams Express Company." Which packages should be addressed to the "Treasurer of the United States, Washington, D. C." In making up these packages care must be taken to remit sums representing thousands, and amounts much less than one thousand dollars should be avoided, because the contract for the present establishes prices by the one thousand dollars, and the cost of carrying one thousand and one dollars under the contract would be double the cost of conveying one thousand dollars. Packages must be delivered for transmission to the Adams Express Company, or to such express companies as shall have formed connection with the Adams Express Company. Returns will be made for the value of remittances as soon as the notes can be counted at the Treasury, and drafts taken on New York, Boston, or Philadelphia, or in new notes sent by express free of charge, as the party remitting may elect. Packages addressed to the Treasury Department, or any bureau thereof, and forwarded by express, the expense of transmitting which is properly chargeable to the Department, in addition to being securely put up and sealed with the seal of the institution or party forwarding the same, must have the facts stated upon the outside the amount contained therein and the description of securities, and should also be endorsed "for Treasury account." Money or other valuables should not be enclosed in transcripts of account or in any report sent to this office, but should be put up in a package by itself and transmitted separately, accompanied by full directions as to its disposal. This office should be notified by mail on the same day that any remittance is made to it either by express or mail.

F. E. SPINNER,
Treasurer United States.

BANKING HOUSE
OF
JAY COOKE & Co.,
Cor. Wall and Nassau Sts., New York.

In connection with our houses in Philadelphia and Washington, we have opened a NEW YORK HOUSE at above location, and offer our services to Banks, Bankers and Investors for the transaction of their business in this city, including purchases and sales of

Government Securities, Stocks, Bonds, and Gold.

We are constantly represented at the Stock Exchange and Gold Board, where orders sent us are promptly filled. We keep on hand a full supply of

GOVERNMENT SECURITIES OF ALL ISSUES.

buying and selling at current prices, and allowing correspondents the most liberal rates the market affords.

April 23, 1866. JAY COOKE & CO.

GALWEY, KIRKLAND & CO.,
Bankers and Brokers,
49 Exchange Place,
NEW YORK.

Government Securities, Stocks, Bonds, Gold, and Foreign Exchange bought and sold on commission.

Four per cent. interest allowed on deposits subject to check.

W. T. GALWEY, J. L. KIRKLAND,
W. B. DINSMORE, JR.
April 15, 1866.

SOZODONT
FOR THE TEETH.
SOLD EVERYWHERE.
Beware of Imitations. June 1.

ORDER OF THE U. S. TREASURER.

TREASURY OF THE UNITED STATES,
REGISTERED DIVISION,
Washington, March 1, 1866.

SIR—Please furnish for the use of this office, Twenty Sets of your Glass Diagrams.

Respectfully yours,
F. E. SPINNER, Treas.

To LEANDER FOX, New York City.

TESTIMONIAL.

New York, Dec 5 1866.

TO THE PUBLIC—

We the undersigned having in use "United States Treasury Standard Currency Detectors," and found them to be correct, LEANDER FOX'S Detector is cheerfully recommending them to the public as being correct, useful and convenient in testing the value of mutilated currency.

With those Diagrams, the value of mutilated currency can be ascertained at a glance. Being the standard by which the United States Treasury redeems mutilated currency, they will establish a uniform rate of discount throughout the United States. For the benefit of the public, the undersigned community stands so much in need of

We, therefore, recommend it as the best to Bankers, Brokers, Merchants, and others, as being a useful invention.

J. & T. LARDLEY,
Cash'r National Bank of No. America,
44 W. 23rd st.
JAMES BUE, L.
Pres. Importers and Traders' National Bank,
215 Broadway.

Price, per Set. $5, net, Cash in Advance.
ADDR. ES
LEANDER FOX, Patentee,
123 Hudson Street, N. Y.

Patented July 18, 1865.

LOCAL AGENTS,
E. RICHMOND, Private Broker
Continental Hotel, 1st Broadway, N. Y.
REDEMPTION DIVISION TREASURY,
Washington, D. C.
R. C. ROOT, ANTHONY & CO. Stationers,
21 Park row & 51 Beekman st, N. Y.

Manufacturers' Bank,
Manufacturers' Bk., Belleville,
Mechanics' Bank, Waterlow
Merchants' & Farmers' Bank

Union Bank, Yoke River,
Washington Bk.Co. Hackensack
Western Bank,
Wheat Growers' Bank.

MARYLAND.

Allegany Co. Bank.....
Anne Arun. Bk. & Bk. Baltimore...
Bk. of Maryland, Baltimore...
Bk. of Salisbury.....
Bk. of Washington Co.....
Carrollton Bank, Denton.....
City Bk. of Baltimore.....
Clinton Bank, Worcester.....
Commercial & Farmers Bk.
Commercial Bk. Millsborough.
Cumberland Bk. Williamsport.
Cumberla d City Bank.....
East to Bank of Maryland.....
Elkton Bk. & Md. Bank.....

Exchange Bk. Baltimore.....
Farm'rs Bank of Kent, Chestertown
Farmers' Bk. Westminster.....
Hagerstown Bk. Hagerstown.....
Harve de Grace Bank.....
High Bridge Bk.
Mercantile & Farmers' Bank.....
Merchants' Bk. Baltimore.....
Planters' Bk. Pr. Geo. Co.....
Salisbury Bk. & Trust Co.....
Sauer's Swoope & Bk. Baltimore
Susquehanna Bk.
Susquehanna Bridge Co.....
Valley Bank.....

DISTRICT OF COLUMBIA

Am. Ex. Bank, Georgetown.
Arlington Bank, Washington
Bank of Alexandria.....
Bank of America, George'n.
Bank of America, Washingt'n.
Bank of Commerce.....
Bank of Commerce, Washington
Bank of Georgetown, George'n.
Bank of Metropolis, Washington
Bank of N. America, Wash.
Bank of N. America, George'n.
Bank of the Republic.....
Bank of the Union, Washingt'n
Bank of the U. S., Washing.
Central Bank, Washington.
Chemical Bank, Washington.
Citizens' Bank, Washington.
City Bank, Washington.
Columbia Bank, Washington.
Commercial Bk., Georgetown
Congressional Bk., Washing.

Corporation of Georgetown.
Farmers' Bank, Georgetown.
1st Bk. Holden, Stebbins & Co.
Eastern Bank, Georgetown.
Eastern Bank, Washington.
Farmers' Bank, Georgetown.
Farmers' Bank, Alexandria.
Lafayette Bank, Washington
Manufacturers' Bank, Georgetown
Mechanics' Bk., Georgetown.
Mechanics' Bk., Alexandria.
Mechanics' Bank, Georgetown
Metropolitan Bk., Washington
Mt. Vernon Bk., Alexandria.
National Bank, Washington.
Union Bank, Washington.
Potomac Bank, Georgetown.
Union Bank of Georgetown.
Western Bank.
William's Bank, Washington.

OHIO.

Bank of Chillicothe.....
" Cincinnati.....
" Cleveland.....
" Columbiana.....
" Gallipolis.....
" Hamilton.....
" Mansfield.....
" Marietta.....
" Mount Pleasant.....
" Norwalk.....
Bank of Sandusky.....
" Steubenville.....
" West Union.....
" Wooster.....
" Xenia.....
Bank of Circleville.....
Bank of Massillon, Massillon.....
Bank of Ohio Savings Institute
Belmont Bank of Mt Gilead
Butler County Bank.....
Canal Bank, Cleveland.....
City Bank, Cincinnati.....
Com. Bank of Scioto.....
Com. Bank of Lake Erie.....
Ex. Bank & Sav. Institute.....
Far & Mech Bk. Steubenville.
Farmers' Bank of Canton.....
Farmers' Bank of New Salem.....
Far & Mech Bank, Chillicothe
Far & Mech Bank, Cleveland.....
Far Mech & Manuf Bk. Chil.
Franklin Bank, Columbus

Franklin Bank, Cincinnati.
German Bank of Wooster.....
Granville Alex Soc.
Hamilton Co. Bank.....
Hamilton & Roseville Man Co
Jefferson Bank.....
Kirkland Safety Society Bank
Lancaster Ohio Bank.....
Lebanon & Miam' Banking Co
Lafayette Bank, Cincinnati.
Manhattan Bank.....
Mech & Farmers Bank, Cinn.
Miami Exp. Co.
Muskingum Manuf. Co.
Muskingham Bank.....
New Lisbon Bank, Canal Co.
Ohio Railroad Co.....
Ohio Life Institute.....
Ohio Life Ins & Trust Co. Cinn
Orphans' Bank, Columbus
Owl Creek Bank, Mt Vernon.
Pa. Ohio & Detroit R. Road.
Pioneer Bank, Cincinnati.
Plank & Ohio Road.....
Portsmouth & Manuf Co.
Stark Co Ohio Bank.....
Seneca County Bank.....
Union Bank of Mount Vernon
Union Bank of Pittsburgh City
Washington Bk. Steubenville
Western Reserve Far Bk & Ins
Zanesville Canal & Manuf Co.

ILLINOIS.

Agricultural Bank.....
American Bank.....
Bank of America.....
Bank of Alton.....
Bank of Brooklyn.....
Bank of Commerce.....
Bank of Geneva.....
Bank of Federal Hill.....
Bank of Indemnity.....
Bank of Jackson County.....
Bank of Otsdo.....
Bank of Organic.....
Bank of Metropolis.....
Bank of Republic.....
Bank of Southern Ills.....
Bill's Head Bank.....
Bond County Bank.....
Central Bank.....
Chicago Bank.....
Continental Bank.....
Columbian Bank.....
Eagle Bank.....
Edgar County Bank.....
Franklin Bank.....

Fulton Bank.....
Highland Bank.....
Illinois Central Bank.....
Ills. State Security Bk.....
Illinois Trust Bank.....
Illinois State Bank.....
" Shelbyville.....
Kaskaskia Bank.....
Lake Bank.....
Lake Michigan Bank.....
Marine Bank.....
Marshall County Bank.....
Monroe County Bank.....
Narragansett Bank.....
Olive Branch Bank.....
Olympic Bank.....
Pekin Ohio Bank.....
Patriotic Bank.....
Plainfield Bank.....
Proficers' Bank, Chicago.
Rake Bank.....
Scotch Bank.....
Warren County Bank.....
Western Bank of Ill.....
West Growers' Bank.....

INDIANA

Agricultural Bank.....
Bank of Albany.....
Bank of Aldies.....
Bank of Comport.....
Bank of N. America.....
Bank of Perrysville.....
Bank of Rockport.....
Bank of Syracuse.....
Bank of Wadsworth.....
Boon County Bank.....
Brookville Bk. Brookville.
Central Bank.....
Farmers' Bank.....
Huntington Co. Bank.....

Fayette County Bank.....
Hoosier Bank.....
Indiana Reserve Bank.....
Merchants' Bank.....
Merch's & Mech's Bk.....
N. Y. & Va. Associate Bk.
Orange Bank.....
Owings Bank.....
State Bk of Ind.....
State Stock.....
Traders Bank, Nashville.
Wabash Trading Bk.
Wayne Bank.....
West Va. Loganport.....

MICHIGAN.

Adrian Ins. Co.....
Bank of Auburn.....
Bank of Adrian.....
Bank of Cold Water.....
Bank of Michigan, Detroit.....
Bank of St. Clair, St. Joseph.
Bank of Macomb Co.....
Bank of Manchester.....
Bank of Monroe.....
Bk of Genesee, Flint Rapids.
Bank of Pontiac.....
Bank of Ionia.....
Bank of Tecumseh.....
Bank of the Capitol.....
Bank of Washtenaw.....
Berrien County Bank.....

Calhoun Co. Bk., Marshal.
Detroit City Bank.....
Erie & Kalamazoo Rit. Bank.
Farmers' & Mech. Bank.....
Far. and Mech. Bk., Pontiac.
Far. Bk. of Gen. Co., Flint R.
Government Stock Bank.....
Lenawee Co. Bk., Palmyra.
Lumberman's Bank.....
Merchants' Bank, Jackson.
Oakland Bank.....
Shattered Bank.....
River Raisin Bank.....
Salina Bank.....
White Pigeon Bank.....
Ypsilanti Bank.....

KENTUCKY.

Commonwealth Bank
Hotel Company.

Newport Safety Fund Bank.
Planters' Bank, Paducah.

DELAWARE.

Bank of Milford.....
Brandywine & B. Co.....

Laurel Bank.....
Laurel Hill Bank.....

QUOTATIONS OF SOUTHERN BANK NOTES, &C.,

REPORTED BY

LAWRENCE BROTHERS & CO.,

16 Wall street, New York.

N. B.—These quotations are liable to fluctuate from day to day. All notes not quoted below should be refused.

SOUTHERN BANK NOTES WANTED.

$25,000 Peoples' Bank, S. C.
$20,000 South West Railroad, S. C.
$100,000 Bank of Camden, S. C.
$20,000 Bank of Newarg, S. C.
$5,000 Union Bank, S. C.
$100,000 Bank in Bank, Ala.
$10,000 Bank of Mobile, Ala.
$10,000 Bank of Augusta, Ga.
$40,000 Manufac'rs Bank, Ga.
$50,000 Merchants' Bank, do.
$20,000 Georgia R. R. & B'king Co. Ga.
$20,000 Central R. R. & B'k'g Co. Ga.

VIRGINIA.

	BUYING RATES.
Bank of Berkley.....	85
" Commo'ns, Fredericksburg....	80
" Charleston, Charleston.....	30
" Bowers ville, "	60
" Old Dominion "	40
" Fallings "	50
" Kanawha "	35
" Rockingham "	85
" Scottsville "	45
" The Valley "	60
" Virginia "	25
" Merchants' Bank, Cinn.....	80
" Richmond.....	60
" Wheeling.....	90
Central Bank of Virginia, secured	90
Ja. river Kanawha Canal Co.....	90
Exchange Bank of Virginia, Norfolk	22
Farmers' Bank of Virginia, secured	90
Farmers' Bank, Richmond.....	30
Farmers' Bank, Lynchburg, secured	40
Monticello Bank, secured.....	40
Northwestern Bank, secured.....	90
South western Bank, secured.....	90
Northern Bank of Va.....pr	50
Fairmount Bank.....	60
Merchants' Exchange Bank.....	40
Corporation of Alexandria.....	40
Exchange Bank of Virginia.....	40

TENNESSEE.

	BUYING RATES.
Bank of Chattanooga (old).....	30
" Tennessee (old).....	20
" Middle Tennessee.....	85
" West Tennessee.....	60
" Commerce.....	par
" Memphis.....	85
" Memphis.....	85
" Nashville.....	85
" Shelbyville.....	70
Bucks Bank.....	85
Northern Bank.....	85
Southern "	85
Union "	10
Traders' "	60
Planters' "	85
Commercial "	25
Merchants' "	25
City Bank, Nashville.....	45
Life & Trust Co. Company.....	45

N. B.—Notes of the Bank of Tennessee signed by G. C. Torbett, Pres. Geo. and unsealed.

ALABAMA.

	BUYING RATES.
Bank of Mobile.....	80
" Montgomery.....	90
" Selma.....	85
Commercial Bank "	30
Central "	33
Eastern "	45
Northern "	50
Southern "	80
Farmers' "	15
Mobile City Charter 1859	80
" " " 1861	30
payable in current funds	
Mobile and Ohio R. R. Mortgage Bills.....	75

NORTH CAROLINA.

	BUYING RATES.
Bank of Cape Fear.....	80
" Charlotte.....	15
" Cleveland.....	30
" Commerce.....	12
" Farmers' Bank.....	60
" Lexington.....	13
" North Carolina.....	30
" State of North Carolina.....	80
" Wadesborough.....	15
" Washington.....	4
" Wilmington.....	30
" Yanceyville.....	14
" Thomasville.....	24
" Rockingham.....	30
Commercial Bank.....	24
Farmers' Bank.....	30
Mechanics' Bank.....	30
Miners' and Planters' Bank.....	30
Greensboro' Mutual Insurance Co....	95

SOUTH CAROLINA.

	BUYING RATES.
Bank of Camden.....	52
" Cape Fear.....	10
" Cheraw.....	30
" Georgetown.....	30
" Hamburgh.....	18
" Newberry.....	16
" South Carolina.....	18
" State of South Carolina, (old issue).....	18
" " " (new issue).....	65
Commercial Bank.....	18
Exchange Bank.....	18
Farmers' Bank, Cheraw.....	21
Peoples' Bank.....	30
State Bk. Stock.....	60
Farmers' and Exchange Bank.....	08
Planters' and Mechanics' Bank.....	15
Planters' and Merchants' Bank.....	15
Southwestern Bank.....	08
Union Bank.....	64

GEORGIA.

	BUYING RATES.
Bank of Augusta.....	48
" Atlanta.....	60
" Columbus.....	18
" Commercial.....	86
" Fulton.....	85
" Marine & Fire State.....	85
" Middle Georgia.....	85
" Monroe.....	60
" State of Georgia.....	55
Central R. & B'k'g Co. Georgia.....	95
Georgia Railroad and Banking Company	95
City Bank Savannah.....	16
Farmers and Mechanics' Bank.....	12
Marine Bank.....	85
Mechanics' Bank.....	11
Merchants and Planters' Bank.....	08
Planters Bank.....	14
Union Bank.....	66
Time or Cutters Bank.....	14
Manufacturers' Bank.....	18
Augusta Insurance and Banking Company	07

LOUISIANA.

	BUYING RATES.
Bank of America.....	par
" Louisiana.....	80
" New Orleans.....	90
Canal Bank.....	80
Citizens' Bank.....	90
Mercantile Bank.....	80
Southern Bank.....	90
Union Bank.....	par
Orleans City Bank.....	80
Louisiana State Bank.....	80
Mechanics' and Traders' Bank.....	90

STATE BONDS, STOCKS, &c.

	BUYING RATES.
Virginia Bonds.....	90 @ 95
North Carolina Bonds.....	80 to 85
South Carolina "	100 to 110
Geo gia "	100 @ 105
Tennessee "	85 to 90
Louisiana "	9 to 95

The above Bonds are bought with July, 1861, Coupons on.

North Carolina "	"	85 to 90
South Carolina "	"	85 to 90
Virginia "	"	90 to 95
Georgia "	"	85 to 90
Savannah "	"	85 to 88
Augusta Ga., "	"	85 to 90
Tennessee "	"	70 to 76
Memphis City "	"	80 to 85
S. C. Railroad "	"	85 to 86
Memphis & Charleston "		45 to 50
Mobile & Ohio R. "		70 to 75
North Eastern R. R. "		85 to 90
Greenville & Columbia R. R. "		40 to 45
Savannah & Charles on 1st mtge. paid due.		40 to 45
Savannah & Ogeechee "		45 to 50
Memphis City Bonds, due		85 to 90
Mobile City "		85 to 90
Charleston City "		85 to 90
Charleston Gas light Co. 7 per cent. Stock Bar.		65 to 70
Charleston Gas light Co. Stock, Bal.		13.00 to 15.00
South Western R. R. Bonds, Sav. guaranteed		80 to 85
" " Stock,		60 to 65
North Eastern R. R. mortge Bonds, 1st,		80 to 85
Big Bridge R. R. Bonds guaranteed, Bar.		42 to 45
Greenville & Columbia R. R. Bonds guaranteed,		85 to 90
Spartanburgh & Union R. R. guaranteed, Bar.		50 to 55
City of Columbia 6 per cent. Bar.		85 to 90
" " Stock,		55 to 60
South Carolina Stock, State Bonds Construction Acts, Bal.		45 to 50
Georgia R. R. & B'k'g Co. Bonds,		85 to 90
" " Stock,		80 to 85
Central R. R. & B'k'g Co. Bonds,		80 to 85
" " Stock,		80 to 85
South Western R. R. Bonds,		80 to 85
Miss ogee R. R. mortg. Bonds,		50 to 60
Mobile & Ohio R. R. 1st mtge Bonds,		40 to 45
Savannah & Gulf Steam R. R. Bonds,		15 to 20
Atlantic & Gulf R. R. Bonds,		30 to 35
Montgomery & West Point R. R. Bonds, flat,		70 to 75
" " Stock,		60 to 65
Nashville & Chattanooga R. R. Bonds, enorsed, flat,		85 to 88
Memphis & Charleston R. R. 1st mtge Bonds, flat		75 to 80
Mobile & Ohio R. R. 1st mtge Bonds, flat,		70 to 75
" " " 2d " "		50 to 55
East Tennessee and Virginia R. R. 1st mortgage		85 to 90
Virginia & Tennessee R. R. mtge Bonds, flat,		60 to 65
Virginia & Tennessee R. R. 2d mtge Bonds, flat,		50 to 55
Osborne & Alexandria R. R. 1st mtge Bonds, flat,		50 to 55
Petersburg R. R. Bonds guaranteed by City of Petersburg, flat,		50 to 55
Alabama & Florida R. R. 1st mtge Bonds, flat,		40 to 45
Mississippi Central R. R. 1st mtge Bonds, flat,		85 to 90
New Orleans & Jackson R. R. 1st mtge Bonds,		40 to 45
New Orleans & Jackson R. R. 1st mtge Bonds,		80 to 85
Wilmington & Manchester R. R. Bonds, flat,		70 to 75
Wilmington & Manchester R. R. Stock, flat,		50 to 55
Mobile & Ohio R. R. 1st mtge Bonds, flat,		70 to 75
" " " 2d " "		60 to 65
" " " Stock,		30 to 35
North Eastern R. R. Stock, preferred,		10 to 15
Memphis & Charleston R. R. Stock,		20 to 25
Wilmington & Manchester R. R. Stock,		60 to 65
South Carolina R. R. Bonds,		85 to 90
Macon & New Branswick R. R. Bonds,		25 to 30
Macon City Bonds,		20 to 25
Memphis Clarksville & Louisville R. R. Bonds,		
" " " " Stock,		65 to 70
Memphis & Charleston R. R. Bonds,		70 to 75
Nashville & Chattanooga & St. Louis R. R. Bonds,		70 to 75
Nashville & R. R. Bonds,		80 to 85

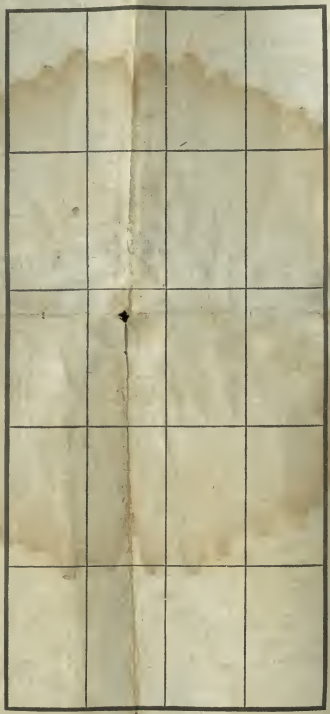
NATIONAL BANK NOTE REPORTER AND FINANCIAL GAZETTE,

L. MENDELSON, Publisher. — Office, 76 Nassau street, New York City

PRESERVE THIS PAGE FOR REFERENCE

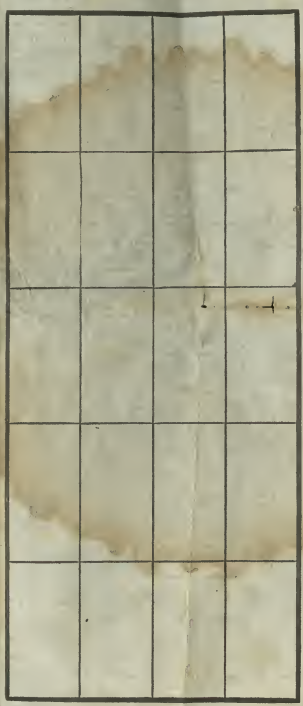
Thirteen Plates comprise a set, and represent all the various Government and National Bank Currency. Each plate is the size of the note corresponding to the number.

We will give the balance of the different plates every month on the first issue, viz.: August, September, and October.



No. 1.

Diagram No. 1 represents a Treasury or Compound Note.



No. 2.

Diagram No. 2 represents a Legal Tender or Greenback Note.

Diagrams Nos. 1 and 2 are spaced into one-twentieth part of the face value of the Currency.

Fox's Diagrams and Rules for Explanation.

The space of one-twentieth part of the One Dollar Note deducts Five Cents.

The space of one-twentieth part of the Twenty Dollar Note deducts One Dollar.

The space of one-twentieth part of the One Hundred Dollar Note deducts Five Dollars, &c.

ASSEMBLY ROOMS, MARKET HALL,

MOLD.

THE NINTH OF THE SECOND SERIES OF

PENNY READINGS,

AND

MUSICAL ENTERTAINMENTS

WILL TAKE PLACE

On WEDNESDAY EVENING, MARCH 6th, 1867.

JOHN SCOTT BANKES, ESQ.,

WILL PRESIDE.

PROGRAMME.

ADDRESS	.. .. ..	.. The Chairman.
GLEE	.. .. ..	Messrs. J. Edwards and Party.
READING (by desire)	.. "Nothing but Care,"	.. Mr Westbrooke.
SONG	.. .. ..	.. Mr. H. Lewis.
RECITATION	.. "False Logic,"	.. Serjeant Beeston.
SOLO (Pianoforte)	.. .. ..	.. Mr. W. W. Jones.
READING ..	"How they brought the Good News from Ghent to Aix,"	.. Rev. W. W. Harry.
GLEE	.. .. ..	Messrs. J. Edwards and Party.
READING	.. .. ..	.. Mr. Brereton
SONG	.. "Brave Sons of Cambria,"	.. Mr. S. Allen Jones.
READING (Welsh)	.. .. ..	.. Mr. B. Powell.
SONG	.. "Nothing at all,"	.. Mr. Lacey.

Finale—"God Save the Queen."

Doors open at HALF-PAST SEVEN o'clock, to commence at EIGHT.

ADMISSION:—ONE PENNY. RESERVED SEATS, SIXPENCE.

TICKETS MAY BE OBTAINED FROM THE COMMITTEE AND THE BOOKSELLERS.

NO CHANGE GIVEN AT THE DOORS.

Ladies and Gentlemen desirous of assisting at these Readings (which are to be continued Fortnightly), are requested to send the names of their Selections to any of the Members of the Committee, the Treasurer or Secretary, as early as possible.

PRINTED AT THE "FLINT COUNTY CHRONICLE" OFFICES, UPPER MARKET HALL, HIGH STREET, MOLD.

Miss Cynthia H. Everett
Dr. Everett
Remsen Oneida Co.
New York America

OFFICE OF

DR. SWAYNE & SON,

No. 330 North Sixth Street.

Philadelphia, Aug 15th 1876

Cenhuden Americanaide

Rensen

N.Y.

Please find enclosed our advertising matter. If satisfactory sign one of the enclosed contracts and return to our address.

Extreme depression in trade and the scarcity of money among the people is our excuse for so low a proposition.

Your prompt and kind attention will greatly oblige,

Yours Respectfully,

Dr. Swayne & Son

NON-HUMANIZED COW-POX VIRUS,

OF THE BEST "STOCK."

Owing to the difficulty experienced by our Western Physicians of procuring reliable material for vaccination, I have been induced to investigate the different methods of propagating vaccine, and am now prepared to supply the profession with all forms of the Non-humanized Cow-pox Virus. All Virus supplied by me is collected under my supervision, and, whenever any fails of success, the receiver is requested to notify me immediately.

No orders for Virus will be filled unless accompanied by a remittance.

TERMS:

Packages of ten ivory points, charged on both sides, $2,00 a package; capillary tubes of fluid lymph, $3,00 each; scabs, $5,00 each. The points are recommended as the most convenient as well as the most reliable form.

Portions of crusts hermetically sealed in glass tubes will also be supplied when specially ordered; each $1,00.

HOW TO PRESERVE VACCINE.

The Virus must be kept cool and perfectly dry; 40° F. is the most favorable temperature for the preservation of the Virus, while a small amount of moisture and a *slight* temperature may cause the Virus to lose its specific nature in a very short time.

HOW TO VACCINATE.

To use the Points.—Make one or more groups of transverse scratches with your lancet or curve pointed bistoury deep enough to cause the appearance of blood in each scratch after a moment has elapsed. The charged point is then to be laid upon the blood, when the lymph is immediately dissolved, and must be thoroughly rubbed into the scratches with the ivory point, and the operation is complete.

To use the Capillary Tubes.—Break off *each* end, when the fluid will slowly settle downward and ooze out, or, it may be blown out upon the groups of scratches and rubbed in with the point of the lancet. The merest particle is sufficient, if brought in contact with the absorbents.

To use Crusts.—Place a particle of tepid water upon the crust and a small amount of the dried lymph will be immediately dissolved and may be scraped off with the lancet and rubbed in as before. Wipe the crust dry after using.

If adhesive plaster be used it must be removed as soon as the blood dries, for a ruptured vesicle, or the knocking off of the scab will cause a sore, which will be very slow, troublesome, and offensive, in healing.

J. PETTET, A. M., M. D.,
97 Muirson Street, Cleveland, Ohio.

SWAYNE'S

Medicines.

If not called for in 15 Days, Postmaster return to

Dr. Swayne & Son, 330 N. Sixth St., P

15

10 PM

A

"Canhador Americano"

Remsen

N.

Old Parr's last Will and Testament.

A most singular Document has recently been brought to light, written by the celebrated OLD PARR, who attained the almost incredible age of 152 years. It is written on parchment, and although upwards of 200 years old is in an excellent state of preservation. The following is an extract :—

"*These do certifie yt ye undermentioned is ye method of preserving health, which by ye grace of Almighty God has caused me to attain to my miraculous old age. Albeit in my youth I was afflicted with ye Bloody Flux and King's Evil, but which all left me by using some dayes ye herbes as herein written.*"

Here follows the receipt—

"*Moreover, I bequeath to my second Great Grandson ye method I employ for preparing ye medicament. Given this day, and in ye 147th year of age.*" "Thomas Parr.

"*Winnington, Salop, Januarie 17th,* 1630."

THOMAS PARR

BORN 1483, DIED 1635.

This Engraving is from a painting by RUBENS, when at the age of 151. This singular character was the oldest man with one exception that England ever produced: his biographer says, "the days of his youth, according to his own account was a series of long and painful illness, but that by some secret means he cured himself, and was stronger than most men when he married his first wife, which he did at the advanced age of 88; he again married at the amazing age of 120; at 130 he used to thrash corn, and do any laborious work. He had seen ten Kings and Queens of England."

PARR spent much of his time in the study of the vegetable world, and has fortunately left behind him, though long hid to the world, the valuable fruits of his labours. Besides the valuable receipt from which Parr's Pills are now compounded, there are several MS. pieces, written in his old quaint style, on the value of health; his opinions, though somewhat differently expressed, were that the varieties of clime and modes of living make but little difference to our period of existence,—that the laws of nature are simple and easily understood, but they require perfect obedience. He deservedly denounced the silly mysteries assumed by the medical profession, being fully convinced of the power of his discovery to thoroughly eradicate disease and to prolong life.

Old Parr it is probable would have lived to a still greater age, but the Earl of Arundel, son of his old patron, took him to London to present him to King Charles I.; at court he fed high, and drank freely of the best wines, which was a great change to his former mode of living, and which brought on too great fulness of body, and obstructed the natural functions of the lungs. PARR on this occasion neglected his usual simple remedy, was treated for by the court physician, who did not understand his case, under whose unskilful treatment he died. His body was opened by the celebrated Dr. HARVEY, and was found to be in a most perfect state: a full detail of the appearances, which are very interesting, are published in the "Philosophical Transactions."

The Proprietors who hold the valuable document above-mentioned, have, by the assistance of a very able chemist and physician, caused the receipt of OLD PARR'S to be made into Pills, and although only a few years have elapsed since the trial, an immense number of cures have been effected, more than one-half of which were considered incurable; and what is more remarkable, cases which possess the very opposites as regards outward symptoms: the balsamic and invigorating effects on the blood produced by these medicines is perfectly miraculous; many who have kept their beds for years have been so speedily reinvigorated with an infusion of new blood, and consequently of new life and strength, that their re-appearance amongst their fellow-beings, who had long given them up as incurable, is looked upon as the greatest of the many great wonders of this miraculous age. The whole of our system is built up from the blood—nerves, sinews, muscles, and even solid bone: this being the case, the grand object is to keep this precious fluid (the blood,) in a pure and healthy state, for without this purity disease will show itself in some way or other; thus diseases known by the names of—

Abscesses	Cholera Morbus	Epilepsy	Glandular swellings
Ague	Colics	Erysipelas	Head-ache
Anuerisms	Constipation of bowels	Faintings	Heart-burn
Asthmas	Consumptions	Foul breath	Hoarseness
Barrenness	Convulsions	Fevers of all kinds	Inflammation
Bilious complaints	Cramps	Female irregularities	Indigestion
Blotches on the skin	Croups	Fistulas	Jaundice
Boils	Debility	Fits	Languor
Bowel complaints	Dropsy	Flux	Leprosy
Burns	Dimness of sight	Gout	Lethargy
Cancers	Dysentery	Giddiness	Liver complaints

Low spirits	Paralysis	Small pox	Tumours
Lumbago	Phlegm	Sore eyes	Ulcers
Measles	Piles	Sore throats	Venereal affections of all kinds
Mortifications	Relaxations	Stone	Whooping coughs
Nervous affections	Retention of urine	Stranguary	White swellings
Ossifications	Rheumatism	Strictures	Worms of every kind
Pains of the bones	Ringworm	Thrush	Wens [fever cause
Palpitations	Scald-heads	Tic douloureux	Weakness from what
Palsy	Scrofula, or king's evil	Tremblings	

Cases of the above description have all been cured simply by the use of PARR'S LIFE PILLS, thus showing that what has been considered different disorders, and requiring different treatment all originated in the same cause, and can be cured by one uniform treatment. PARR'S LIFE PILLS, although powerful, in conquering disease, yet are as pure and harmless as new milk, and may be administered with confidence to the invalid, however weakly from long ill health, who will soon enjoy those delightful symptoms of a return to strong health, viz., good appetite, sound sleep, and an increase of animal spirits.

To have produced a medicine so benign and mild in its operation and effects, and yet so effectual in searching out and curing disease of however long standing, exhibits on the part of Old Parr deep research and a thorough knowledge of his subject. Those who have been the instruments of restoring this long-lost secret to the world, feel confident when they make the assertion—that NONE NEED DESPAIR, that if only a fair trial be given, the result will be a restoration to health and happiness.

"Thus shall their humble labours merit praise,
And future PARRS be blest with honour'd days"

GENERAL AND PARTICULAR DIRECTIONS.

This fine herbal medicine is, if taken for the time and in the manner specified, warranted, on oath, to effect a cure.

The fine balsamic and invigorating powers it possesses are wonderful; a trial of a single dose will carry conviction that they are all that is necessary to invigorate the feeble, restore the invalid to health, and do good in all cases; no fear need be entertained, as they are quite harmless.

The heads of families should always have them in the house, as they may, with the greatest confidence be resorted to at any time or in any case.

Epsom Salts are sometimes had recourse to when a purgative is required. If the true nature of Epsom Salts, Seidlitz Powders, and all saline aperients were fully understood, they would never be resorted to—they occasion an excessive secretion and discharge of the natural moisture of the stomach and bowels, and this softens the contents of the stomach and bowels, and produces watery emotions—the vessels after this unnatural draining are dried up, and a confined state of the bowels is produced, which if not carefully attended to, produces costiveness and all its train of evils: besides, all salts are cold and griping, to say nothing of the danger of mistaking oxalic acid for salts, which mistake has, in numerous instances, terminated fatally. Parr's Life Pills are now generally established as *the most favourite* Family Medicine.

Indigestion, or Dyspepsia.—It must be borne in mind, that indigestion is caused by a foul and bad state of the stomach, and a morbid action of the liver and biliary organs, and is the primary cause of more than half our disorders. These pills must be taken, three pills at bed time, and two before breakfast, and continued for a month or six weeks; this will restore the stomach to a clean and healthy state, and produce a natural action of the liver.

Gout, Rheumatism, Rheumatic Gout, &c.—The exciting causes of these complaints may be traced to any general derangement of the system; frequent sources of their appearance are Colds, Bruises, Sprains, free indulgence in wines, spirits, and highly-spiced foods; it is, however, an established fact, that in nine cases out of ten it is hereditary, thus proving, that before a cure can be effected, a total change of the system must be produced. The powerfully-invigorating and alterative properties of Parr's Life Pills, will, by a few weeks' perseverance, in taking two or three daily at dinner, infallibly produce this happy change. Many preparations advertised as specifics for these disorders, are merely opiates, which for a short time act on the nervous system, and thus deaden the sense of pain, but possess not the least power in removing the *cause* of the disorder, and which, after the momentary relief afforded has passed, leaves the patient in a more helpless situation than ever. All opiates and stimulants cannot be too studiously avoided.

Dropsy.—This disease, says Abernethy, is a "preternatural accumulation of serous or watery fluid in the cellular membrane, beneath the skin, or in different cavities of the body." The remote or occasional causes are various: hereditary or family predispositions, drinking cold liquids when the body is in a heated state, acute diseases of various kinds, as fevers, dysentery, &c. &c. These pills are justly esteemed as a powerful remedy for carrying off the collected water by stool, and by perspiration: one or two should be taken every hour until the bowels are freely unloaded. The patient may use as a drink, Cream of Tartar, made in the usual way.

Sleep.—Nothing has such a tendency to restore the system at sound and refreshing sleep; a popular writer beautifully remarks. "All-healing sleep soon neutralizes the corroding caustic of care, and blunts even the barbed arrows of that marble-hearted fiend—Ingratitude;" and by a well-known poet it is denominated "nature's sweet restorer," yet there are thousands who pass weary and sleepless nights without taking the trouble to ascertain the cause; many resort to opiates, and thus aggravate the evil. These [illegible] be found to soothe the irritated state of the nerves and soon to bring the whole system into that good healthy state as will induce sound and refreshing sleep, and thus fit the mind and body for the varied duties of life, which henceforward will be performed with ease and satisfaction

Costiveness.—Habitual costiveness is, if not removed in time, a cause of more than half the disorders and pains to which humanity is subject; the medicines too generally had recourse to, do more harm than good, as they weaken the peristaltic action of the bowels, and thus aggravate, instead of removing the complaint. Let it be remembered, that costiveness is CONSTITUTIONAL, and therefore it is absurd to suppose a few doses of a purgative medicine can remove it: an entire change of the system must be gradually produced by taking steadily two or three pills daily, for three, four or even six months.

Wind.—This disagreeable and troublesome complaint is caused by an unhealthy state of the stomach; food, however good, especially vegetables, remain too long in the stomach; the gastric juices are insufficient, or are too weak to perform their offices; this good food, therefore, becomes putrid, and generates wind; besides this, the breath is very offensive. Two, three, or four pills at night for a week will effect a cure.

Gravel, Stone, and Urinary Affections.—Take three every night, and two in the morning.

Nervous Affections.—This class embraces a wide range, and the unhappy sufferers endure more anguish, and receive less pity from those around them, than from any other class of disorders; this in some measure may be accounted for simply because the symptoms are not so strongly defined as in other disorders; indeed in some cases no symptoms are recognized, and therefore the hasty conclusion is jumped at that all the ailments of the patient are imaginary, and not worthy of notice. There is no class of diseases requiring more kindness and care. Two or three of these invaluable pills will speedily reanimate the spirits, improve the digestive powers, and restore the whole nervous system to a happy and natural state. In all varieties of this disorder, bleeding, leeching, or any other mode of abstracting blood must be by no means employed.

Liver Complaints, Jaundice, &c.—The whole host of disorders denominated Liver complaints may be attributed to cold—anxiety—want of exercise—spirituous drinks—excessive use of mercury, &c.; these causes act powerfully on the liver, and obstruct the due performance of its natural functions and secretions, and the healthy action of the liver is of such vital importance to the general health, that these interruptions, if not attended to, too often terminate fatally. Should Jaundice occur, it serves to remove all doubts with respect to this disease. Two or three pills every night, for a few weeks, will restore the patient to perfect health. The causes of these diseases are specified above, which as a matter of course, should be carefully avoided.

Bilious Disorders.—There is nothing can form so useful and efficient an aperient as the Bile itself, which has been admirably adapted by nature to supply the bowels in a state of health with the requisite stimulus; but when this has from disease become either deficient in quantity or deteriorated in quality, Medicines are justly entitled to consideration as the most effectual means of restoring a healthy secretion. These pills are all-powerful in removing the distressing symptoms attendant upon bilious obstructions, disordered state of the stomach and bowels—such as pains in the head, dimness of sight sickness, oppression of the chest, lowness of spirits, with great apprehension of imaginary danger, and fear of sudden death, disinclination for active employment, and various other symptoms at all times troublesome, and not unfrequently dangerous. By taking two or three doses of these pills, the symptoms above described are speedily removed, an unusual degree of serenity pervades the mind, the stomach and bowels are restored to their natural functions, and returning vigour is the result; by taking one, two, or three pills at bed-time, and repeated as occasion may render necessary. They operate pleasantly, without producing that irritation common to most advertised and powerful medicines, which too often augment the maladies they were intended to remove.

Coughs, Colds, Asthmas.—Three or four pills every night at bed-time: they will remove the congealed phlegm in the throat which produces that unpleasant tickling sensation, which provokes cough, and destroys rest; sound sleep will be enjoyed after a few doses.

Pregnancy.—This period is one of vital importance, not only to the mother, but to the expected offspring; the violent morning sickness which some endure is, in consequence of the violent retching, very dangerous: this, with all the other ailments experienced at this critical period, will speedily be removed by taking three pills at bed-time, after a light supper.

Pimples, Blotches, redness of the nose, and all skin diseases, as scurvy, scorbutic eruptions, itch, inflammatory affections, ulcers, scrofula—persevere with two at night and two in the morning; time and perseverance will effect a cure. All outward sores should be kept particularly clean; the application of a little cooling ointment, made of equal portions of olive oil and bees' wax, will be found of great service.

Female Complaints, Head-ache, nervous affections, all irregularities of the system, depression of spirits, foul breath, sallow complexion, &c.,—take two or three pills at bed time, regularly for a week, after which, a few as occasion may require, which will soon restore a healthful and juvenile bloom to the complexion.

Barrenness.—Time and perseverance will effect the desired object, unless some physical malformation renders it impossible. Old Parr preserved his virility till he was 130 years of age, and many cases might be cited when all hopes of having children had gone, that by taking two or three every other day have completely changed the system and rendered it productive.

Aged People, by taking two, three, or four pills occasionally, will be quite invigorated by the fine balmic properties of this medicine; they prevent unpleasant accumulation.

Children.—Infants, however tender their age, may have half a pill mixed with a little conserve of honey; if three or four months old, one pill will be required; this excellent medicine has been the salvation of hundreds of children, during teething, croup, whooping cough, measles, and other disorders, which beset this tender age.

Apoplexy.—Names are frequently given at random by the ignorant. Apoplexy, if duly examined, may be traced as only aggravated lethargy, as lethargy is drowsiness. The veins being filled with corrupt, stagnant humours, diminish their capacities inwardly, and prevent the blood from supplying and nourishing the brain. Prevention is every thing: those who are the least disposed to apoplexy, should not fail to take these pills occasionally, they will certainly prevent the disease.

Spring and Fall.—The spring and fall of the leaf has been always remarked as the periods when disease, if it be lurking in the system, is sure to show itself. The coldness of winter renders torpid the acrimonious fluids of the body, and in this state of inactivity, their evil to the system is not perceived. out at the spring these are roused, and if not checked, mix up and circulate with the blood, and thus the

whole system is contaminated These pills taken three every night for two or three weeks will purify the body of all that is noxious, and produce health and comfort. Persons troubled with scorbutic affections are strongly advised to try them at this time of the year; in a few days they will see the powerful cleansing properties they possess, and thus be induced to continue them. Recently, a remarkable case where a gentleman was so dreadfully afflicted with a scorbutic affection as to be quite unsightly, by a patient undeviating course of these pills, his system has undergone a thorough change, and his skin is now as fair and sound as of a healthy child. The fall of the leaf also is a time when the system, relaxed by the heat of summer, would be highly benefitted by a few weeks course of the pills, two or three every night; these will clear off sour and bad humours which heat invariably generates. The liver, which generally gets sluggish, will be put into healthy action, and thus be able to perform the functions allotted to it; the body altogether will be reinvigorated and prepared to undergo whatever change the winter may bring on.

Travellers.—Commercial travellers are, of all men, the most social; their profession often places them within situations where they are obliged to freely patronize the science of gastronomy, and to yield to the seductive allurements of the "rosy god:" no harm from these indulgences would ever be felt if they would take two or three of these fine stomachic pills at night, which would without the slightest disturbance or pain clear off all acidities, which would otherwise remain in the stomach and bowels, and produce feverish head-ache, and all other unpleasant symptoms. On account of their mild and effective operation they are now more used by all travellers than any other medicines are. For sea voyages they are acknowledged to be all that is required, preventing all scurvy, &c.

Diet.—Next to the important part which PARR'S LIFE PILLS perform in assisting and regulating Nature in her varied operations—diet is worthy of the deepest consideration: it is very clear that man is constituted in such a manner as fits him to subsist on animal or vegetable food; reason therefore dictates that he should when it is in his power, make use of this mixed aliment, taking care duly to regulate the proportion of each. The bland, invigorating, and life-prolonging power of this miraculous medicine, rightly named 'Life Pills, are at all times of service to assist nature in her varied operations, but in none are they of greater use than in promoting a natural secretion of the juices of the stomach and biliary organs, without which, the whole system soon becomes deranged, and will if not immediately checked, induce a train of evils, which will hasten to premature decay.—Never forget that it is far easier and better to prevent than to cure.

General Remarks.—In no one instance has this valuable medicine failed, when duly persevered in, to afford relief, even in the oldest and most inveterate cases; if any, from want of confidence or fickleness, discontinue their use too early, and thus leave unaccomplished what they desired, are they to attribute the fault to the medicine?—certainly not; but to their own love of change and want of patience. Celsus has justly remarked that "Diseases slow in their progress, go off very slowly; and that time is necessary to remove the deeply-rooted evils which time has occasioned." This should be borne in mind by all suffering from chronic disease deeply rooted in the system, to impart patience and perseverance in the use of this medicine, that where the disorder seems obstinate, they may rest fully assured that time will effect a perfect and radical cure. It seems needless to specify how they are to be taken in all cases; the patient will soon determine how they suit him; they may rest assured that the plan which is most agreeable to them is also best. Moderate exercise and abstinence from spirituous liquors is recommended to hasten the recovery of the patient. No restriction is required as to food; Parr's maxim was, "eat when you are hungry and drink when you are dry." The patient need be under no fear of catching cold. It is of consequence that the patient should have in this changeable climate, plenty of warm and clean clothing. Old Parr carefully provided himself against changes in the weather, with good clothing.

IMPORTANT CAUTION.

Know all Men: WE, the sole proprietors and preparers of PARR'S LIFE PILLS, in order to secure the public from all danger or risk of counterfeits, have caused to be engraved a highly finished Label, which is placed round each Box, and on which is engraved the likeness of Thomas Parr, with the words, *Parr's Life Pills*.

And as a further protection, we have placed on the top of each box a richly engraved head of Thomas Parr, across which is printed, in alternate blue and red letters,

T. ROBERTS & CO.

We furthermore, in order to afford the Public a still further protection, do consider it expedient to affix our signature to the Wrapper which is folded round each Box.

As Witness our hand— *T. Roberts & Co*

9, Crane Court, Fleet Street, London

SOLD WHOLESALE AND RETAIL AT THE

OFFICE OF THE PROPRIETORS,

THOS. ROBERTS & CO.,

117 FULTON STREET, NEW YORK.

DISEASES OF THE

EYE AND EAR,

CURED BY

DR. J. FRANCIS, OCULIST AND AURIST,

42 MYRTLE AVENUE, BROOKLYN, L. I.

Who performs the most remarkable cures of Deafness of long standing—many have been restored when given up as incurable. His treatment is equally successful in all Inflammatory Diseases of the Eye, Amaurosis, Weakness of Sight, Cataract, Staphyloma; also, Diseased Eye-lids, Specks, Ulcers, and Nebulæ removed, without any surgical operation, which the many certificates to be seen at the office, from persons of high respectability, fully attest. If the afflicted would apply to him in the incipient stage of Diseases of the Eye and Ear, few would have to regret the loss of either sight or hearing.

We, the undersigned, having witnessed astonishing cures performed by Dr. Francis, when hope had fled, believe his preparations are one of the greatest discoveries ever made for diseases of the eye and ear; and having used them in our families with beneficial results, do highly recommend them to the notice of the afflicted.

REV. DUNCAN DUNBAR,
REV. S. H. CONE, D. D.
REV. G. BENEDICT,
REV. A. WHEELOCK,
REV. PRINCE HAWES,
REV. T. APPLEGATE,
REV. J. PECK,
THOMAS HOAR,
MR. BOON.

This is to certify that I was afflicted with a severe inflammation in my eyes, with the most excruciating pain and a constant discharge of yellow matter, for sixteen months. I applied to some of the first physicians in Albany and Saratoga Counties, and received no benefit, but at length was deprived of sight. A friend advised me to go to New-York, and apply to Dr. J. Francis. I did so, and the great and immediate relief I received was astonishing; in a few months I was perfectly restored to sight. I could from happy experience, say to all afflicted with diseased eyes, and can find no relief from others, not to despair, but call on Dr. J. Francis, 42 Myrtle Avenue, where they will be sure to find, from the gentle and judicious course pursued, speedy relief and a permanent cure.

WM. J. BIRD,
Late Postmaster at Stillwater.

As a matter of conscience, and a duty I owe to the public, I feel myself bound to make the following statement:—My eyes had been in a diseased condition for twelve years. I attended an Oculist for some time without any good effect, and afterwards an Eye Infirmary for 6 months with no better result. My eyes continued to become much worse, and although numerous applications had been resorted to, one eye became totally blind in consequence of a nebula having grown over the sight. Hearing so much of Dr. Francis, I applied to him, and in five weeks after the application, the nebula was removed and my sight perfectly restored. I am happy to say that I now see to read without glasses, which I could not do for years. If any person will call on me I shall be most happy to give them every satisfaction.

MARTHA BROWN,
177 Forsyth-street.

I certify to the above being a true statement in every particular.

GEO. BENEDICT,
Pastor Stanton-street Baptist Church.

This is to certify that I have witnessed cures performed on the blind, some of long standing, by Dr. J. Francis, and have much pleasure in recommending him as a safe and skillful Oculist.

JOSEPH ANDRAKE,
Roman Catholic Priest of St. Peter's Church, Barclay-street.

This is to certify that I have been afflicted with weak eyes for twenty-two years, during which time I had tried several remedies without any good effect, and in consequence of the great weakness of sight, thought I should be obliged to give up my studies. I applied to Dr. Francis, and from his skillful treatment my eyes are perfectly restored.

CHAS. BERRY.
Hamilton Lit. and Theol. Institute.

N. B.—I have recommended Dr. Francis to my friends and fellow-students, and he never failed in making cures. CHAS. BERRY.

Mrs. Gott, a member of my church, has a child who has been afflicted with diseased eyes for nearly 2 years. A large ulcer covered the sight—after fruitless applications by different physicians, and when the total loss of sight was apprehended, Dr. Francis effected a perfect cure.

S. H. CONE,
Pastor of the First Baptist Church.

My daughter had diseased eyes for more than a year: the pain she endured was beyond description. One eye was entirely deprived of sight; a large ulcer covered it. I applied to different physicians, without any good effect, and I despaired of her ever being restored. Fortunately I applied to Dr. J. Francis, and from his skillful treatment, in six weeks, the ulcer was removed and the sight perfectly restored.

JOHN CORCORAN,
38 Mulberry street

The above is a true statement.

JOB PLANT,
Minister of Central Hall Church, Centre-st

This is to certify that two of my children were afflicted with diseased eyes for a length of time; one of them was almost blind with nebulæ covering the sight. Every remedy was resorted to without any good effect, and I despaired of their ever being recovered. They are now perfectly restored to sight by Dr. Francis' superior skill. DANIEL JONES.
49 Pearl-street.

225 West 18th st. New York.—I certify that in July last, my wife was attacked with a most distressing inflammation in her eyes, which was entirely and speedily relieved by Dr. Francis and in a very short time effected an entire cure. Other applications were resorted to without any good effect. A. WHEELOCK,
Pastor of the 16th Baptist Church.

AMAUROSIS.

This is to certify that my eyes were diseased for two years. I had a distressing pain in the balls. The last year I was attended by an Oculist; at length he told me it was amaurosis, and said my sight could not be restored. I was then almost totally blind. Fortunately I applied to Dr. Francis, and in two weeks my sight was perfectly restored. I can now see to read and write as well as ever. HARRIOT McKEEBY,
282 Second-street.

DR. FRANCIS.—Dear Sir: Having weak and inflamed eyes, caused by measles, and finding nothing to afford relief; hearing of your skill, I made trial of it, and now find my eyes fully restored, so that I can now again pursue my theological studies.
With gratitude, yours, etc.
J. WICLIFF LANE.

I testify to the above-named cure of my son's eyes. JOSHUA LANE,
Member of the Buffalo Presbytery, N. Y.

This is to certify that I, John Woods, of Portland, State of Maine, now boarding at 646 Broadway, was afflicted with deadful diseased eyes for sixteen months, and was nearly blind. After being seven months in an hospital, and nine months with different doctors, I was given up, and told there was no hope of my ever recovering my sight. Having heard of many hopeless cases cured by Dr. Francis, I came to New-York, and put myself under his treatment eight weeks ago; and now, thank God and that good man, I am perfectly restored to sight, and my general health is so improved that I feel like another man. From past experience, I believe he is the best Oculist for the blind to go to.
JOHN WOODS, Jr.

This is to certify that John Woods has boarded at my house for eight weeks, while under the treatment of Dr. Francis for disease of the eyes, and I have witnessed the astonishing cure performed by him. MRS. PECK,
646 *Broadway, N. Y.*

This is to certify that I was afflicted with amaurosis for a length of time, and was almost blind. I had given up all hopes of ever being restored to sight; but fortunately I applied to Dr. Francis, and by his superior skill I can now see to read, write, and sew, as well as ever.
CATHARINE E. KINGSLAND,
42 *Dey-street, N. Y.*

This is to certify that I, Mrs. Macafrey, widow of the late Dr. Macafrey, had dreadful inflamed eyes; I applied to Dr. J. Francis, and in a short time my eyes were perfectly cured.

Four months ago I called upon Dr. Francis. My eyes were sore, and had what is called amaurosis, or a disease of the nerve of the eye. I had been so for twelve months; I am now fully restored to sight by his skillful treatment.
JOHN BRADLY,
60 *Franklin-street.*

In taking down bed-curtains, one of the laths fell, and the iron point struck my wife in the eye, which commenced afterwards to suppurate, attended with the most exeruciating pain, and was perfectly blind till she applied to Dr. Francis; and under his treatment I had the pleasure to find that in a few days the inflammation was perfectly gone, and her sight recovered.
JOHN HAROLD,
Oatland Cottage, Hempstead, L. I.

This is to certify that two of my children were almost blind from severe inflammation and nebulæ covering the sight. They were given up as incurable. They are now perfectly restored to sight by Dr. Francis' superior treatment. It would be impossible for me to express my gratitude to God for the great benefit they have derived from your kind and judicious treatment.
MRS. PEACOCK,
189 *Water-street, Brooklyn.*

This is to certify that I had diseased eyes for a length of time. Many remedies were resorted to, but all failed. I was for three months totally blind. I then applied to Dr. Francis, and in six weeks my eyes were perfectly cured. I hope all afflicted with diseased eyes will call. They will have reason to rejoice.
JANE C. McGINLEY,
532 *Fourth-street.*

I take pleasure in bearing testimony of the superior efficacy of Dr. Francis' treatment in the disease of the eyes, especially for the disease of amaurosis, with which I have been afflicted for nearly four years, and three of which I have been unable to transact any business. I had tried the medical skill of our land to no purpose, and had nearly given up all hope of ever being restored, when providentially I heard of the cures of Dr. J. Francis, when I immediately repaired to his dwelling, which I attained with great difficulty, being assisted or led to his door; and in nearly three weeks I was able to see people at two hundreds yards, and read course common print. Five highly reputable ministers can bear testimony to this statement. C. P. BLISS,
Bethel, Vt.

This is to certify that my child had a most severe inflammation in her eyes. One eye was entirely deprived of sight for eight months, with a large ulcer covering it. I was advised by a lady to apply to Dr. Francis. I did so, and in a short time she was perfectly restored to sight. I give this, with the greatest gratitude, for the relief of the afflicted.
MARY O'RORKE,
314 *Stanton-street.*

This is to certify that I had a severe inflammation in my eyes for a length of time; several remedies were resorted to without any good effect. I then applied to Dr. Francis, being then almost totally blind; and in three weeks, by his superior mode of treatment, my sight was as good as ever.
EDWARD FOREST,
Vandam-street.

DR. FRANCIS.—Dear Sir: I feel called upon in gratitude to thank you thus publicly for curing my sight. Previous to calling on you I had been blind almost three years, and had tried every doctor of note in the city, as well as all the Eye Infirmaries, and had received no benefit therefrom, and would, no doubt, have been blind for life, if fortunately I had not seen you in time as I did; thank God, my sight has returned fully under your care.
JOHN ROWE,
167 *Lewis-street.*

This is to certify, that in blasting a rock on a railroad, in consequence of a premature discharge, the powder lodged in my face and eyes, burning me very severely, and completely depriving me of sight. Two men were killed at my side. I was sent to a hospital, where I remained a length of time, and received no benefit. I was told that nothing more could be done for me, and then discharged. I was then so blind that I could not discern any object. Hearing of so many wonderful cures performed by Dr. Francis on the blind, No. 42 Myrtle Avenue, Brooklyn, I was led by my brother from New-York to his office. He undertook my hopeless and deplorable case, and under his skillful treatment, in less than two months my sight was completely restored. I cannot be too thankful to God for the wonderful recovery of my sight, and my gratitude to the Doctor. May his life be long spared to be a blessing to the afflicted, as he has been to me.
I can be seen at 42 Myrtle Avenue.
THOMAS HOARE.

October 20th, 1852.

☞ From late Rev. James Milnor, D. D.

I certify that Jacob Valentine, a youth of about 15 years of age, was brought up to my house last fall, apparently blind. He called on me to-day, and states that he has been the patient of Dr. Francis, whose treatment has been the means, under God, of restoring his sight. JAMES MILNOR.

N. B.—Dr. FRANCIS has a most splendid assortment of ARTIFICIAL EYES. They are inserted without giving the least pain, and will perform every motion of the natural. They cannot be surpassed for beauty or durability, and are finished in a very superior style. Charges moderate.

CURES OF DEAFNESS.

This is to certify that I was afflicted for six years with deafness. I had a constant buzzing noise in my head, which injured me very much in my business.

Hearing so much of the astonishing cures in deafness performed by Dr. Francis, I applied to him, and in one month the roaring noise was removed and my hearing perfectly restored. I can now hear as well as ever.

JACOB PECKER,
40 *Sixth Avenue, N. Y.*

This is to certify that I was afflicted with deafness for 18 years. I had used many applications, and had applied blisters, etc. but without receiving the least benefit. I had a constant noise in my head, resembling the noise of the rushing of water; at other times I felt as if water was falling on the open of my head, and what I endured at that time was beyond description; and my hearing was so bad that I could not hear anything without being spoken to very loud. At last I despaired of ever getting my hearing; but fortunately I applied to Dr. J. Francis, and under his treatment in six weeks my hearing was perfectly restored.

MARGARET LOUGHHEAD,
44 *Watts-street, N. Y.*

☞A letter from Rev. J. T. Raymond.

Dr. Francis.—Dear Sir: It is impossible for me to express my gratitude to God and yourself, for the benefit I have derived from your invaluable treatment for defective hearing. I had been afflicted with deafness for nearly 15 years, and under your care a miraculous cure has been effected.

I am, dear sir, yours gratefully,
J. T. RAYMOND.

ANOTHER IMPORTANT CURE.

I take pleasure in bearing testimony to your superior skill in the cure of deafness. For two or three years my wife has been afflicted with deafness, and a roaring, rumbling noise in her head.

After applying various remedies without receiving any relief, I was induced to make application to you, and under your treatment she was speedily relieved of those disagreeable complaints; her hearing is now good, and the roaring noise, which sometimes threatened her with derangement, has disappeared.

PRINCE HAWES,
Presbyt'n Minister, Miller's Place, L. I.

This is to certify that my child was afflicted with deafness between three and four years, and had also a severe pain in his head, and a discharge from his ears. I am happy to say that by the use of Dr. Francis' celebrated Medicines for Deafness and Diseases of the Ear, in less than five weeks he was perfectly cured and the hearing restored, and is now as perfect as it ever was. It would be impossible for me to express my gratitude to God for the benefit my child has received.

CHARLES SIMPON,
237 *Madison-street Court.*

Dr. Francis.—My Dear Sir: It would be extremely ungrateful in me not to acknowledge the benefit I have received from your treatment. During the last two years I had been more or less subject to deafness, accompanied at times by a roaring noise in one of my ears, which frequently excited my fears lest it should prove too obstinate for the medical art to remedy. Added to this, it materially interfered with a comfortable discharge of my public duties, and I certainly view it as a kind providence that led me to you at the time. It took but a short time to eradicate the disease and effect a perfect cure; my hearing is now as good and acute as it has ever been. You were equally successful in curing the inflammation of my eyes, under which I labored at the time I called at your house. In the hope that this testimony will have the effect of directing others similarly afflicted to the proper source for relief,

I am, dear sir, yours sincerely,
THOMAS APPLEGATE,
Minister of the Gospel, Newburgh.

☞Letter from Rev. B. T. Welch, D. D 11 Schermerhorn-street, Brooklyn.

Dr. Francis.—My Dear Sir: I feel myself under very great obligations to you for the relief I have derived from your invaluable remedy for defective hearing. I suffered much embarrassment from the suspension of this important sense, the conversation of those around me coming on my ear only in indistinct murmurs. It gives me pleasure to say that I have applied your preparation as directed, and with beneficial results.

My hearing is now good, and having realized important advantages from your remedy, a benevolent regard to the condition of those similarly afflicted, not less than justice to you, induces these few lines of commendation. In the hope that its efficacy may be speedily and extensively known, and your sphere of usefulness thereby enlarged,

I am, dear sir, yours gratefully,
B. T. WELCH,

This is to certify that I have been afflicted for 13 years with severe deafness. I applied to the celebrated Dr. Jacob, of Dublin, and several others; also to doctors in New-York and Brooklyn, but did not receive the slightest relief; and having a situation on board a ferry-boat, was discharged, as I could not hear the bell ring. My situation was most deplorable. I then applied to Dr. J. Francis, Oculist and Aurist, 42 Myrtle Avenue, Brooklyn; and under his skillful treatment, in less than two months my hearing is perfectly restored. I believe his mode of treatment in curing deafness surpasses everything that has yet been discovered. I cannot be too thankful to God for the great benefit I have received. I strongly recommend the afflicted to call, and they will have reason to rejoice.

WILLIAM KINGSLEY,
131 *Court-street, Brooklyn.*

DR. J. FRANCIS',
Oculist and Aurist,
CELEBRATED LORATIC SNUFF,

For the various affections of the head, such as Headache, Neuralgia, Catarrh, and stoppage of the tear-passage, by sneezing;—it opens the chest, expands the lungs, and cures the Consumption.

DIRECTIONS.—One pinch of this snuff, three times a day, will cure in a short time.

PRICE:—$1 PER BOTTLE.

Apply to Dr. FRANCIS, 42 *Myrtle Avenue*, where numbers of certificates can be seen at the office.

Medicine for the Eye and Ear sent to all parts of the Union, by express or otherwise, as may be ordered.

ARTIFICIAL EYES INSERTED,—Look like Natural.

On application by mail, post-paid, persons residing at a distance can receive advice and medicine, sent by express, by describing their Disease. ☞ Due consideration for the poor.

N. B.—ARTIFICIAL TEETH INSERTED, of the best quality, in the best manner, Cheap.

J. FRANCIS, 42 Myrtle Avenue.

D. Fanshaw, Printer, 35 Ann-street, corner of Nassau, N. York.

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